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ST. THOMAS AQUINAS ON THE HEXAMERON.

IN the *Prima Pars* of the *Summa*, between the treatise on the Angels and that on Man, lies St. Thomas' treatise on the Hexameron. With its ten short questions subdivided into a scanty twenty-nine articles, it holds a position of some inferiority in a volume beginning with *De Deo Uno et Trino* and drawing to a close in the sublime thoughts of God's Providence over His creatures. At first sight it has little to recommend it to the approval of such as make theology their life's work. Professors of Dogma, if they have the heart to peer into it, are liable to be disappointed with the rawness of its mediæval physics and the sense of uncertainty that everywhere overhangs its almost mysterious pages.

Yet it may be questioned whether any other treatise has more serviceable truths to teach the theologian whose lot is cast in the nineteenth century. It is true, of course, that unlike the metaphysical unchangeableness of the Unity and Trinity of God, and, indeed, of the Sacramental system, the physical theories that underlie the *Summa's* view of Creation have passed up into broader and more scientific conceptions of the universe. So, whilst carrying the reader's mind back to St. Thomas and the thirteenth century, we have no intention of leading a forlorn hope against modern science that has followed upon and supplanted the unformed science of the Middle Ages. Our aim is more modest. We venture to think that in the manner in which St. Thomas employed the physical science of his age there are useful lessons for all time. Thus we shall hope to make it clear by extracts from St. Thomas that his mind was one of great

philosophic reserve and breadth, and that on the important subject of Biblical Criticism he contrived to give Science an important and natural sphere of action.

To set a true value upon the spirit in which St. Thomas dealt with the perplexed questions of the Hexameron, we must try to estimate the intellectual atmosphere in which he found himself. Europe in his days was still emerging from the ignorance and rudeness of barbaric times. The treasures of Oriental, Greek, and Latin thought were given over to the newly awakened intellectual activity to be criticised, coördinated, systematized. With us moderns, observation and reflection are the chief instruments in cultivating the domain of knowledge. They trusted to pure reasoning and took their premises on faith from tradition—and often from a lively imagination. They were subjected to two superstitions: a superstitious reverence for the wisdom of the ancients, and contrariwise, a superstitious confidence in the power of pure reason to solve all problems with the aid of abstract principles and the truths of faith. Thus, reason and imagination uncorrected by observation, as with us, of the facts, physical and historical, of the universe, were apt to run riot; but with the better sort took the general drift of unifying and arranging the mass of matter derived from antiquity, of filling up its gaps; hence arose the Scholastic Philosophy and Theology.

Amongst the few who, together with the instinct of order and system, possessed a philosophic insight into the heart of things, St. Thomas is the chief; for conclusive evidence of which fact we need go no further than the ten brief questions "De Opere Sex Dierum."

The question he sets himself to solve is the production of the universe revealed to man by his outward senses. Whoever felt bold enough to attempt the answer found himself supplied with the mysterious traditions of the Hebrew races and the ingenious guess-work of existing science. Moreover, the Biblical account of the world's beginning had gathered round itself the views and theories of Christian doctors, even as the literature of philosophy had expanded under the many commentators of the masters of thought. What first strikes us in the work of

St. Thomas is the masterly summary he makes of the various Christian explanations of the Hexameron. The various schools of interpretation, which modern commentators have named Concordistic, Idealistic, Literal, and Visionary, are grouped by St. Thomas under the two theories, Concordistic and Visionary, proposed by St. Basil and St. Augustine respectively. To some it may seem that his reason for passing over the remaining theories lay in his scanty knowledge of Patrology. But it will probably appear to students of the *Summa*, who know his grasp of the Fathers, that his employment of two theories alone is a deliberate choice. In considering the opinions of St. Basil and St. Augustine alone, he may indeed lay himself open to the charge of having failed to deal with some points of no great weight in solving the essential question. But no one can accuse him of minimizing the peculiar difficulties of the Mosaic account of Creation. It may be useful to bring forward St. Thomas' summary of the two great theories.[1]

"In reply be it said that in this question Augustine differs from other expositors. For Augustine is of opinion (*Gen. ad litt.* 4, c. 22; et *Civ. Dei*, 12, c. 9) that all the so-called days are one day put forward in seven ways. But others think that they were seven distinct days, and not one only.

"Now these two opinions, if *referred to the exposition of the letter of Genesis*, are widely divergent. For, according to Augustine, by a day is meant the knowledge of the angelic mind, so that the first day is the knowledge of the first divine work, and the second day the knowledge of the second divine work, and so on with the rest. And hence everything is said to have been made on some one day, for God produced nothing in nature which He had not impressed upon the angelic mind. . . . And thus the days are distinguished according to the natural order of the things known, and not according to a succession of knowledge or a succession in the production of things. . . . But according to others, by these days is shown the succession of temporal days and the succession in the production of things."

"But if these two opinions are *referred to the mode of pro-*

[1] *Ia. Qu. 74, Art. 2.*

duction of things, there is not much difference to be found; and this on account of two things in explaining which Augustine differs from others. . . . For, first, by the earth and water which were created first, Augustine understands totally unformed matter; by the making of the firmament and the gathering together of the waters and the appearance of the dry land he understands the impressing of forms upon corporeal matter. But other saints, by the earth and water first created, understand the elements of the world existing with their proper forms; and by the subsequent works they understand a certain distinction in the previously existing bodies. . . . Secondly, they differ as to the production of plants and animals, which some hold to have been actually produced by the work of the six days, whereas Augustine holds that they were produced potentially only. Hence, in believing the six days to have been made together, as Augustine holds, the same mode of production takes place. For, according to both, in the first production of things matter was under the substantial forms of the elements; and according to both, in the first institution of things, neither animals nor plants existed actually. Yet there still remains a fourfold difference; for according to the other saints, after the first production of creatures there was some time in which there was no light; also, in which there was no firmament formed; also in which the earth was not yet drained of the waters; and in which the lights of heaven were not formed—and this is the fourth. Now it is not necessary to hold these in Augustine's exposition. Hence, lest we should depreciate either opinion, the objections on both sides will be answered."

The momentous question is whether the Scripture account purports to describe the actual circumstances of order and time. On reading the first chapter of Genesis we most naturally wish to know what the inspired author intends to put forward as doctrine. And this wish becomes the more urgent in the case of those who, like St. Thomas, recognize that an inspired author need not necessarily be conscious of his inspiration, however deeply he may be conscious of the supernatural character of the personal or public revelation he intends to publish or transmit.[2]

[2] *Cf. IIa IIae. Qu. 171, Art. 5; Qu. 173, Art. 4.*

What then does the inspired writer *put forward?* Does he intend to give the order in which things actually came into being? If he does, how, then, could light precede the sun? If he does not, how are we to account for the undoubted mention of "days," and the general aspect of an historical narrative, confirmed to us by the position of his work at the beginning of an historical book? The important fact for us to know is, what does the inspired author intend to teach? If he has no wish to furnish us with a cosmogony, accurate even in its details of time and order, then the only hope of solving the problem of the earth's beginning lies with the earth itself. St. Thomas clearly states the two conflicting opinions. It is not merely a question of literal and metaphorical interpretation. St. Augustine is, to some of us, as much a realist as St. Basil. It is a question of what the author intended to teach. And this is the point of view that St. Thomas takes.

The mind of St. Thomas displays its breadth in the hesitation he feels in deciding the difficulties of the Biblical account. His treatise on the Jewish ceremonial and Judicial Law gives us insight into his strong common sense and his respect for the literal meaning of Scripture. Yet on the other hand, St. Augustine had been from childhood the fashioner of his thought; and on this point of controversy St. Augustine seemed but developing one of those guesses of genius so common with his contemporary, St. John Chrysostom, for whose commentary on St. Matthew St. Thomas would willingly have exchanged the city of Paris. In the natural and logical order defended by St. Augustine, there was much to commend itself to one with St. Thomas' keen appreciation of sequence and arrangement. Yet he would be a bold commentator who would venture to decide on what side the Saint's sympathies lay. Again and again he replies to difficulties from both standpoints. Wherever his sympathies lay, the two rival theories meet the fairest treatment at his hands.

But this consideration and reserve are not confined to the Church's doctors. The philosophers and men of science whom he quotes are yielded an equal courtesy. Except, perhaps, when he is unfolding the moral virtues, nowhere are the names

of philosophers quoted in such numbers or with such a show of deference. An example of this broad tolerance of different schools or opinions is to be found in *Qu. 68, Art. 1.* The title of the article is, "Whether the firmament was made on the second day." The body of the article states in simple terms the opinions of Empedocles, Plato, and Aristotle,—the views of St. Basil and St. Augustine being taken for known. Instead of solving the question by ranging himself upon a side and defending it, St. Thomas endeavors to show how each, if rightly understood, might not be incompatible with the text of Scripture. In this way he arrives at five conclusions, all of which would mean a broad view of Holy Writ, and a tolerant, nay, a deferential attitude towards the masters of philosophical thought. The same readiness to admit opinions, the same hesitation to decide, come out with special relief in his answers to the first objection. He replies in no less than five different manners from Chrysostom, Augustine, Bede, Strabo, John Damascene, and the Rabbi Moses, without giving the least sign which way his personal opinion inclined. Thus in one short article ten opinions find consideration, and of these only two are discarded.

Now this is the more instructive, since we must consider the thirteenth century an age of finality. If it asked many questions, it was because it trusted to find an answer to them all. Whilst European nations were coalitions of loosely-jointed tribes, held together by feudal overlords, it attempted the problem of national armies. It even made bold to dream of a European concert against the Mussulman, a problem too complex even for our modern diplomacy. In art, its youthful enthusiasm grappled with and solved the question of a new architecture. As a century, we may concede to it the praise of energy and instinct. It found many solutions, because its faith gave it the starting-point of true aspirations and ideals. Where philosophy ends, there on the whole it began. Yet St. Thomas is one of the philosophers it produced, and the philosophic temper of reserve is a characteristic, if not in his days a peculiarity, of his mind. Indeed, the "dumb ox" of Aquino stands out in contrast, not merely with the stirring

masses of his fellow-students, but with the youthful headlongness of this century of faith.

A hardly less instructive characteristic is the prudence with which he lays down the hermeneutic principles to be applied to Genesis. It has become a truism that, if all ideas are but imperfect aspects of reality, and all words but halting expressions of an idea, the gap between word and thing makes the outward expression scarcely more than an indication of reality. Most of all is this so when the realities are divine realities; when the thoughts are the dim adumbrations of revelation or prophecy, and the words are the unsettled and unscientific vocabulary of an unlettered people. Hence a revelation to a human mind, however complete in itself, must come under the limitations of our mental laws. Moreover, if the thoughts it has awakened are transmitted in the mould of a primitive and concrete language, it is evident how many difficulties will arrive to counteract the advantages of a supernatural doctrine. Words, charged to the full with divine meaning, become the shadowy symbols of momentous truths. To say what is or what is not hidden behind the word might well baffle the commentator; and revelation, given primarily as an interpreter of the unseen, scarcely exists a few ages before it stands in need of being itself interpreted. Few portions of the inspired books illustrate this more strikingly than the account of the Hexameron. In reading its perplexing blend of the literal with what is manifestly the metaphorical; of the historical with what might be taken as legendary; of the revealed and individual with what seems natural and widespread, no wish comes more naturally to our lips than to have some simple and secure canon of interpretation affording us a safe conduct through the obscurities.

St. Augustine, his master, had taught St. Thomas to take a broad philosophical view of God's power over things and words. In this broad spirit St. Thomas lays down the practical principle that, "since the divine Scripture may be expounded in many ways, it is not right to attach one's self so strictly to any one opinion as still to maintain it after sure reason has proved the statement, supposed to be contained in Scripture,

false; lest on this account Scripture be derided by infidels, and the way to faith closed against them."[3] St. Thomas could hardly make a plainer profession of the canon that to some extent the Book of Revelation must be interpreted by the Book of Nature, even as the Book of Nature yields its highest lessons only to such as have studied the Book of Revelation. There is no narrow-minded jealousy of the natural sciences here. The certainties, not, indeed, the theories, of science are to be used as keys to the divine enigmas. History, Astronomy, Geology, Biology, and the rest, as they grow to perfection, are to turn a new and brighter light on the message of the Spirit of Truth.

There is a second principle of interpretation that would probably have earned for St. Thomas, had he lived in a certain portion of the nineteenth century, the suspicions of a group of apologists whose zeal was their pardonable weakness. Here, as elsewhere, it is from Augustine, the convert Manichean philosopher, that St. Thomas draws his principle, which has found expression in the well-known scholastic proverb—"Miracles must not be multiplied." On two occasions St. Thomas employs this striking principle. To many commentators of the Hexameron the production of light on the first day, preceding as it did the formation of the sun on the fifth day, has been a serious difficulty. In his solution of the apparent contradiction, St. Basil has supposed the possibility of a mode of producing light, totally opposed to what now obtains in nature, and consequently miraculous. St. Thomas replies that "as Augustine lays down, in the primary institution of things, we are not to expect miracles but natural effects."[4]

A second difficulty which has often perplexed commentators is provided by the statement that "God . . . divided the waters that were under the firmament from those that were above the firmament."[5] The second objection made to this statement in the *Summa* has a modern freshness—one might

[3] *Ia Qu. 68, Art. 1.*
[4] *Ia Qu. 67, Art. 4, 3m.*
[5] Gen. 1: 7.

almost say, bluntness. Theologians are asked, in the name of Nature, how the waters could remain on high. What was to keep them in their place in opposition to the law of gravity? Let us transcribe the *ipsissima verba* of St. Thomas: "It has seemed to some that this objection is to be met by the fact that these waters, though naturally possessed of weight, were sustained above the heavens by divine power. But Augustine rejects this solution, saying that we have now to inquire how God constituted the nature of things, and not what miracles His power might please to work in them."[6]

We are led to reflect that, in an age since stigmatized as ever seeking to find the miraculous under the merely unusual, it was a fixed principle with the greatest of theologians to give a natural cause for natural effects. We cannot help admiring the manner in which St. Thomas, faithful to this homely principle, attempts the task of opening the mysteries of the Mosaic cosmogony with the rude tools of mediæval science. The fortunes of knowledge, like the fortunes of war, vary with the changing course of time. In our own days, whether true or not, it is said that Science is more scientific and more perfected than Theology. Admit we must that it is more generally studied; and if we can allow a development in Theology as elsewhere, we may at least, *argumenti causa*, see no reason to deny that Theology has fallen considerably behind its sister, Science. But six centuries ago it was otherwise. Scientists were too often busied in searching for the

[6] *Ia Qu. 68, Art. 2, 1m.* Whilst speaking on this point we may quote a few passages, in which St. Thomas, following St. Augustine, puts forward the creation of plants and animals in potency.

Qu. 69, Art. 2. "Augustine says that the earth is said to have brought forth herbs and trees, inasmuch as it received the power of bringing them forth. . . . Hence on the third day they were not actually brought forth, but only casually."

Qu. 70, Art. 1. "But Augustine says that on the fifth day the nature of the waters brought forth fishes and birds potentially."

Qu. 72, Art. 1. "According to Augustine, the terrestrial animals were brought forth potentially."

Qu. 73, Art. 1, 3m. "Nothing entirely new has been subsequently made by God, which has not had some sort of beginning in the works of the Hexameron. For some things existed *materially* . . . and some . . . *causally*. Thus the individuals now generated had a beginning in the first individuals of their species. And if *new species arise*, they had a beginning in certain active principles."

philosopher's stone or in distilling love philtres, at a time when St. Thomas was composing his treatise *De Legibus*, or probing the human heart in the *Pars Secunda*, or outlining in strokes of genius the sublime mysteries of the Eternal Three and of God made Man. It was the hour of victory for Theology. Yet in the full tide of her triumph it is touching to see with what reverence her greatest theologian handles outcast Science, as if he were a student of modern art—the heir of Raphael and Van Dyck musing over the ruins of Thebes or Babylon. How many of our modern scientists yield the same chivalrous courtesy to now, as they think, prostrate Theology? And how many theologians follow St. Thomas' example of hearkening to Science—no longer a stripling—in those facts which, if denied, serve only to bring Revelation into disrepute?

But perhaps the most expansive exegetical principle has now to be touched upon. The reaction against the Protestant theory of literal inspiration has accustomed our minds to the thought that scientific views are no part of the divine Revelation. Were we, on all occasions, to seek to know what the words of the inspired writer mean rather than what the inspired writer meant by the words, we should find ourselves in painful contradiction with the certainties of science. When we read that at the word of Josue the sun stood still, it would be foolishness to maintain the literal sense of these words, separated from their living relation with the inspired scribe. The important thing is to know what did the writer mean by the words. Modern criticism now maintains as a fertile exegetical principle that an "economical" sense has to be given to certain passages, even in the case of Christ. But following St. Augustine, St. Thomas not merely enunciates this self-same principle, but makes use of it no less than seven times in the twenty-nine articles of his Hexameron. A few examples may be serviceable as a model.

1. In what we might fairly consider his first article he objects that the earth existed in an unformed state, basing his objection on the words "earth was void and empty." In the answer to this he replies that "in St. Augustine's opinion by the words 'earth' and 'water' is signified primary matter

(*materia prima*). For to an unlettered people Moses could only express primary matter under the similitude of known objects." (*Qu. 66, Art. 1, 1m.*)

2. In *Qu. 67, Art. 4*, he quotes without disapproval St. John Chrysostom, who maintains that Moses does not mention the creation of the Angels, and who accounts for this silence of Genesis by saying "that Moses was speaking to an unlettered people."

3. The now classical turn of the phrase is employed in *Qu. 67, Art. 3*, to account for Moses having made mention of the creation of earth and water, but not of air. The words of St. Thomas are: "But we must bear in mind that Moses was speaking to an unlettered people, and that, *condescending* to their weakness—*quorum imbecillitate condescendens*,—he put before them what was apparent to their senses."

4. The most unusual form of this principle is found in *Qu. 68, Art. 1*, where, explaining the word "firmament," he says that it signifies that part of the heavens in which clouds are formed, and that "it is called the heavens *equivocally*. Hence, in order to signify this equivocation it is aptly said. that 'God called the firmament heaven.'" It is not the intention of St. Thomas to attribute to the author of Genesis such a species of equivocation as would lay him open to a charge of untruthfulness. Yet surely we must admit, if we take pattern by the Angel of the Schools, such a *condescensio* (κατάβασις) on the part of the inspired writer as will allow scientific truths to find a free foothold in the text. What makes the Saint's breadth of view the more remarkable and consoling to exegetes of our day, is that it was not incompatible with an unflinching reverence for the sacredness of the inspired books. The thirteenth century could not bring the critical methods of a later age to bear upon Holy Writ. It was the very greatness of their faith that inclined them to comment its pages almost as if the very translations they used were inspired—nay, verbally revealed. No one can read St. Thomas' commentary on the Gospels or Epistles without being struck at his childlike trust in the divine side of the sacred books. The most trifling turn of phrase is sometimes employed as a text for some striking commentary—an analogy between dogmas, a point of subtle

asceticism. Yet when the Scripture is treated formally as a fountain of Dogma, we are surprised, perhaps, to find the seeming childlikeness of his trust giving way to the cautiousness of a critical mind, prepared to admit that in speaking to unlettered hearers, Moses had made use of a *condescensio*, a *κατάβασις*, and had used words *equivoce* or *secundum equivocationem.*

Nothing can be more suggestive to the theologian of to-day, whose wrestling is with the flesh and blood of learned adversaries, than the reason St. Thomas gives for breadth of mind and tolerance in interpreting the mysteries of Scripture. There is a reality of compassion in his counsel that we should impose no meaning upon its inspired words in contradiction to established scientific facts, "lest Scripture be scoffed at by unbelievers, and the way of faith be blocked to them." In all his works, no matter how deep his speculative glance into the abstract or mysterious, there still remains the perfume of an earnest longing for the souls of those "unbelievers" whose unfaith pierced him to the heart. Too divinely magnanimous to seek fame as the reward of his ceaseless activity, the one consolation for all his labors was to feel that he had opened, or at least had not shut, the door of faith upon some erring brother. You may pore over his polemical writings, those nervous, logical, hastily written treatises against a living adversary and in defence of that religious rule which he loved better than life, without finding one word calculated to wound feelings or "block the way of faith" to his enemies. The study of his doctrine and of his method unfailingly broadens the mind and fits it to view the universe of things as a vast organized kingdom, where not a leaf stirs without throwing undulations to the most distant confines of being. But if we do not catch the message of the Angel of the Schools' self-forgetful, apostolic spirit, the best gift he offers us is still unfound. And if we would see that spirit in its fulness, steeling ourselves against the sense of disappointment which will arise at first sight, let us take up those semi-mysterious pages in which the Angel of the Schools unfolds his views of the creation of the world and man.

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VINUM DE VITE: THE WINE OF THE MASS.

I.

"*Si quid est in rebus humanis plane divinum, quod nobis superni cives* (*si in eos invidia caderet*) *invidere possent, id certe est sacrosanctum Missae Sacrificium . . . Quo magis est mortalibus laborandum, ut hoc tantum privilegium cultu, atque honore debito tueantur, caveantque Angelos negligentiae osores, qui sunt aemuli venerationis.*" Quoting these words of the illustrious Urban VIII, even a layman need offer no apology for showing a lively interest in the subject of "Altar Wines." On the wine used by the celebrant, the validity of the most Holy Sacrifice depends; on the wine used by the celebrant, the licitness of his act depends. The subject is, therefore, one of extraordinary importance, affecting, as it does, not only the priest who celebrates, but also the person, or persons, for whom the Mass is especially offered up, and those who are present at the Mass.

Vinum de vite, wine of the grape—such is the wine specifically required, by the law of the Church, for the valid and licit celebration of the most Holy Sacrifice. Very simple indeed is the definition of "*vinum de vite:*" Pure grape juice, naturally fermented. Expressing the juice from grapes, and assuring the natural fermentation of this juice, we shall have a wine; and yet this wine may be unfit for use in the celebration of "the ineffable and tremendous Sacrifice of the Mass." For, as the Rubrics warn us, under the title "De defectu Vini," the pure juice of the grape, naturally fermented, may become first souring wine, or putrifying wine; and, in time, sour wine, or putrid wine; and these defective wines are to be avoided, as are wines expressed from immature grapes, or "must" newly expressed—"unfermented wine"—or wine vitiated by the addition of water.[1]

In the text of the Rubrics there is no word of adulterated wines, or of sophisticated wines, of sugared wines, or fortified wines, or ameliorated wines, or preserved wines.

[1]All the specifications under the title "De defectu Vini" we do not pretend to quote.

From this notable silence one might fairly argue that there was a time when *vinum de vite*—the pure juice of the grape, naturally fermented—was more of a commodity than it is just now. Thanks to certain modern arts, that are conveniently covered under the name of Science, prudent men, who would be *osores negligentiae*, are to-day forced to protect themselves, not merely against defective natural wines, but even against mean counterfeits of Nature.

Though the definition of wine is most simple, the mere *making* of a good wine is not simple; still less is the perfecting of a wine simple. Good wine depends first on the grape itself; for, on the grape, the quality of the must depends; and on the must depends the character of the fermentation; and on the thoroughness of the fermentation, the degree of goodness, or badness, of the wine depends. That a wine may be good, as an aid to Nature the intelligence of an honest man is requisite, not alone to cultivate the vine, but, besides, to harvest the grape at the due moment of time; to care for the must, control its temperature, and assist in perfecting a natural fermentation; to transfer to the chosen cask the duly fermented juice of the grape, and there, controlling its temperature, and the processes of Nature, duly to conserve it; and finally, at the proper time, to bottle, and once more to conserve, a veritable wine—at last *vinum de vite*. Should not honest intelligence regulate each step of the lengthy process, the juice of the choicest grape will afford only a poor, and it may be, a bad wine—souring, sour, rotting, or rotten. Our simple definition of *vinum de vite* will be no less simple, and indeed it will be more precise, if we amend it, thus: Pure grape juice, naturally *and rightly* fermented.

Even with this amendment, the definition of wine is so simple that simple men may well be astonished when they hear experts maintain that wine—pure, sound, a true *vinum de vite*—is not always to be had for the paying any more than for the asking. And yet, on reflection, even the simplest man may convince himself that, as human intelligence is not invariably honest, one in search of good wine should make

sure that his intelligence is neither less informed nor less active than that of the ordinary vineyardist or vintner.

As we have already hinted, art, masquerading in the guise of Science, has, in our day, pleased and profited itself by counterfeiting Nature. Of the nobler arts, not one is more flourishing than the base art of counterfeiting wine. This art has a literature; a literature with which few wine dealers are wholly unacquainted. By the artful counterfeiter of wines, neither the grape nor its juice is highly esteemed. The juice of the grape he will use in moderation, or not at all, according to his pretty fancy or your delicate taste. With or without the juice of the grape, he will create for you a "wine," red or white, sweet or dry; a "wine" of any land or district—Italian, Spanish, French, German, Portuguese, or American; a wine of Sicily, or of Tuscany; a Port or a Sherry, a Bordeaux or a Burgundy; a Rhine wine, a Mosel or a Main wine; and, if you will, a California, or, indeed, any other *native* wine whose color and flavor you have learned to confide in.

Lacking the support of an authority, these tributes to the compounder of artificial wines might seem gratuitous. Let us, then, appeal to authority; and, for the moment, setting aside foreign aid, let our authority be American. Sherry wine you would have: here is a formula for a choice article. "To forty gallons of prepared cider, add two gallons of spirits, three pounds of raisins, six gallons of good sherry, and one-half ounce of bitter almonds, dissolved in alcohol."[2] Or, would you have a "pale English" Sherry? "To four hundred pounds of chopped and mashed raisins, add one hundred gallons of soft water, forty pounds of clarified sugar, three pounds of white tartar, and twenty gallons of cider. Let the above digest for twenty days in an air-tight vat, frequently stirring the mass well; then add thirty-five gallons of neutral spirit of sixty per cent.; oil of bitter almonds, dissolved in the spirit, one ounce; oil of cassia, one-half ounce; tincture and spirit of orris root, one quart. Add a half-dozen each of

[2] "The Bordeaux Wine and Liquor Dealers' Guide, a treatise on the manufacture and adulteration of Liquors." By a Practical Liquor Manufacturer. New York: Dick & Fitzgerald, Publishers; p. 59.

oranges and lemons, cut in slices; allow it to stand ten days, and fine with one quart of milk. Add the milk while hot."[3] The conscientiousness of this artist in "Sherry," as displayed in his closing instruction, is memorable; so memorable that we are tempted to repeat: "Add the milk while hot." To him who prefers a claret, the following recipe may commend itself: "Boiled cider, five gallons; catechu, powdered, two ounces. Color with red beets and tincture of logwood, *to suit taste*. When this is not sufficiently acid, add from one to two drops of sulphuric acid to the gallon, *to suit taste*."[4]

The counterfeiter is, above all, the humble servant of our "taste." He flatters our most exquisite sensibilities. Pages might be filled with the record of his efforts to please. From another altruist we have learned the process of manufacturing a "wine" which, adding one coloring matter or another, will be either white or red, according to the maker's fancy. Provided it be artfully flavored, this "wine" may be labelled with the name of a known or of a new-fangled vintage. Water first, then raisins, tilia flowers, sugar, tartaric acid, yeast, and alcohol, are necessary ingredients of this adaptable, this magical, wine. Color, body, flavor, it will take from burnt sugar, neroly, an infusion of dried peaches, the essence of Sherry wine, elderberries, an infusion of prunes, cinnamon, tannin; from cayenne pepper seeds, cloves, Turkish rhubarb, Socotrine aloes, Mallow flowers, turmeric, orchil, saffron, rhatany, alkanet, or Red Saunders.[5]

Persons not in the trade may doubt whether counterfeit wines, made after these formulas, can deceive the eye, the nose, the palate. The experts do not doubt: "Wines made by this method"—we quote from the volume attributed to John Rack—"are so excellent that they may be readily sold without adding one drop of imported wine; indeed, as we have already stated, much of the Claret and Rhine wines imported from France and Germany *are* made by a similar process, and have

[3] "The Manufacture of Liquors, Wines and Cordials": Pierre Lacour, of Bordeaux. New York: Dick & Fitzgerald; pp. 209–210.

[4] Lacour, *loc. cit.*, p. 211.

[5] "The French Wine and Liquor Manufacturer": John Rack. New York: Dick & Fitzgerald; pp. 146–167.

no merit beyond being imported."[6] A French expert confirms this statement. All wines, he says, the most luxurious as well as the commonest, are counterfeited in France and in other countries; and the manufacture of artificial wines has attained a degree of prosperity that, in itself, is a disgrace to commerce. The processes followed are quite like to those we have noted. Vile and hurtful as these decoctions are, the best connoisseurs are unable to distinguish the fictitious wines from the natural.[7] Mr. Haraszthy, former Commissioner on the Improvement and Growth of the Grapevine in California, quotes M. de Szemere, an ex-minister of Hungary, and long a resident of France, who reaffirms the testimony of the French and of the American expert. "There are wines which do not contain a drop of grape juice," says M. de Szemere. "Even science is impotent to distinguish the true from the false, so complete is the imitation. This dishonest art," he adds, "is now so perfect that even clever chemists can with difficulty distinguish the true from the false wine."[8]

Not in foreign countries alone is commerce disgraced by the making and selling of grapeless "wines." A vineyardist in California, Mr. Maitland, is not the only witness to American enterprise and greed. "If my reader," Mr. Maitland writes, "were a wine grower, and had been trying to sell his wines, he would imagine that it would be impossible to find anything cheaper than wine with which to adulterate it, or which could be substituted for it; but he would be wrong. There is a large manufacture of wine in this State in which wine has very little and sometimes no part at all, the principal ingredient being, I am told, coal tar in the shape of aniline dye. You can readily imagine that a gentleman with a bottle of coal tar under his belt is not likely to think well or to speak very favorably of our vintage the next morning—and we unfortunate vineyardists suffer."[9]

[6] *Loc. cit.*, p. 149.

[7] "Nouveau Manuel Complet du Sommelier et du Marchand de Vins." Par M. P. Maigne, Paris; 1884, pp. 344–346.

[8] "Grape Culture, Wines and Wine-Making," by A. Haraszthy; New York: Harper & Brothers, 1862; pp. 152–153. *Cf.* "The Champagne Country," by Robert Tomes; New York, 1867; pp. 168–169.

[9] *The Nineteenth Century*, August, 1888.

This coal-tar "wine" we may assume to be red in color, dark or light, to suit the Bordeaux or the Burgundy label; but American art has not limited itself to counterfeiting native wines of one color. The United States Department of Agriculture (Division of Chemistry), carefully analyzing foreign and American wines, reported through Mr. C. A. Crampton, assistant chemist, that the analyses made of the California white sweet wines "show that very little pure grape juice enters into their composition." The American chemist suspects that the "wines" he analyzed were "chiefly composed of alcohol, sugar and water." It would, he says, be an easy matter to imitate the strongly marked flavor of the grapes by means of artificial essences. If Mr. Crampton is not more precise in determining the constituents of these fraudulent wines, he has a reason worth noting, confirming, as it does, the statements of foreign experts. The adulteration of wines — to quote his words — "has increased in amount, and in the skilfulness of its practitioners, until at the present day it requires for its detection all the knowledge and the resources which chemical science can bring to bear upon it, and even then a large part doubtless escapes detection."[10]

That neither the American nor the foreign experts have exaggerated, another viticulturist certifies: Mr. A. Hober. Addressing the "World's Fair Viticultural Convention," held in San Francisco, May 18 and 19, 1892, this connoisseur warned his fellows that the adulterations in Europe and in this country are among the most important features and the most pernicious factors of the California wine industries. "The *Moniteur Agricole*," said Mr. Hober, "a French paper, places the production of fictitious wines in 1891–1892 at nearly one hundred and forty million gallons." Large as these figures appear, they are incomplete. They do not include—and Mr. Hober is careful to impress the fact on his hearers — "the Gallicized adulterated wines produced in Germany and for which Hamburg is the great market."[11]

[10] "Bulletin 13, U. S. Dept. of Agriculture, Division of Chemistry, 1888."

[11] Report of World's Fair Viticulturist Convention—Eighth Convention, San Francisco, 1892, p. 132. By "Gallicized," Mr. H. means "Gallized," probably. The definition of this word we shall give in due time.

Like Mr. Crampton, the chemist, this expert Californian distinguishes between fictitious wines and adulterated wines, as we shall distinguish. The former, even if a small quantity of mean grape juice has entered into their composition, are in no sense wines; the latter are, or have been, wines; but, by the addition of foreign substances, almost always noxious, they have been debased, corrupted, so that they no longer can be called *vinum de vite*. Between adulterated wines and sophisticated wines there is also a distinction, a distinction, however, not commonly made by experts; for which reason we shall treat of them under one heading.

Just as artificial wines are chemically colored, so are natural wines that, owing to a peculiarity of the grape or to the addition of water to the wine, lack color. Sulphuric acid, sulphate of iron (green vitriol), fuchsin, or alum—all deleterious, are, besides the substances heretofore mentioned, used to heighten the color, and, at the same time, to give a Bordeaux flavor to wines brought from some other district or from another country. To natural wines deficient in body, in softness, or in sweetness, glycerine, also harmful, is added. Fermentation is arrested, in order to conserve a poor wine, or to make a diseased wine marketable, by means of salicylic acid and sulphate of potassium.[12]

"It is very unfortunate that the two imported wines in most general medical and pharmaceutical use, Port and Sherry, are more generally sophisticated than any other sold in our market." We quote from the Report of the Massachusetts State Board of Health (1887), whose chemists, from 1883 to 1887, analyzed most of the foreign wines marketed here. Ports and Sherries are commonly "plastered;" and so are French wines. Plaster of Paris is "either thrown upon the grapes before they are crushed, or it is is added after fermentation has commenced." The theory on which plaster is thus used is: "that the plaster, uniting with the water of the

[12] "Nouveau Manuel," etc., pp. 340–342; "The Wine-Makers Manual," by Charles Reemelin, Cincinnati, 1868, pp. 86–88; Haraszthy, *loc. cit.*, p. 216, pp. 221–222; "Origin, Nature and Use of Wine," by J. L. W. Thudichum, M.D., and August Dupré, Ph.D., London and New York, 1872, p. 676.

grape juice, renders the remaining juice richer in sugar, and therefore more valuable;" a theory which, according to a high authority, Dr. Thudichum, is vain, though the harmful effects of the adulteration are real.[13] "By digesting the grape juice, previously to fermentation, with powdered plaster of Paris, the tartaric acid, the natural acid of the grape, has been removed. The wine, therefore, contains a considerable amount of sulphate of potash, which gives it the bitterish, metallic taste, and causes disagreeable consequences to many consumers. Much of the wine shipped from Jerez under the name of Sherry is not only plastered, but impregnated with sulphuric acid also. This is added, like the plaster, mainly before fermentation, and is gradually transformed into sulphuric acid." [14]

Besides plastering wines, Spanish, Portuguese, French, German, and, we may safely say, American vineyardists or vintners sulphurize their wines. Though some red wines are sulphurized, sweet white wines, or the musts of sweet wines, are those most frequently treated with this drug. Sugar—grape sugar—"is the most important element entering into the composition of must, and upon its quality depends directly the amount of alcohol contained in the wine." With a thorough fermentation, the sugar of the grape is wholly, or almost wholly, transformed into alcohol. By combining sulphur with the must, or with the fermenting juice of the grape, fermentation is arrested, and thus a quantity of sugar is retained in the incomplete wine, which is thus rendered sweeter, and fruitier in flavor.[15]

The chemist of the United States Department of Agriculture reported that glucose is often used in Rhine wines, and that its fermentation gives rise to a small quantity of amylic alcohol, which increases the intoxicating effect of the wine, and occasions headache and nausea in those drinking it.[16]

[13] "Origin, Nature," etc., p. 129.

[14] Quoted from a letter of Dr. Thudichum, in the London *Times* of Oct. 8, 1888; *cf.* "The Wine Press and Cellar," San Francisco and New York, 1883; pp. 208–213.

[15] "The Wine Press and the Cellar," E. H. Rixford, San Francisco and New York, 1863, pp. 6–7, 71–74; Thudichum, p. 223; "Facts about Sherry," London, 1876; H. Vizetelly, p. 61.

[16] Bulletin 13, 1888.

The use of glucose is not confined to Germany. Wherever the musts, or the resultant wines, are thin, acid, owing to the poverty, or the unripeness of the grape, by the addition of water the acidity is reduced, and then, with glucose, the watered grape-juice is sugared, artificially, until it resembles a natural and normal wine.

Of adulteration through the use of preservatives, the same Report treats at length. Mr. Crampton quotes a statement of Professor E. W. Hilgard, of California, "who has probably done more than any other one man towards placing the wine industry upon a scientific basis." With the methods of fermentation in vogue, said Professor Hilgard, unsound wines are common, and sulphur, salicylic and boracic acids are used to preserve them. Turning to page 361 of the Report of the Agricultural Department, we learn Mr. Crampton's experience, the experience of a chemist: "Especial attention has been given in the present investigation to the use of improper preserving agents in fermented drinks. It was thought that such agents were much used; so a considerable number of samples were purchased, and the examination for preservatives, as well as for other adulterations whose detection did not require complete analysis of the wine, was extended to all. The results show the practice to be even more extensive than was supposed. Out of seventy samples, eighteen contained salicylic acid, and thirteen had been preserved by the use of sulphurous acid, either as such or in the shape of a sulphite." [17]

About Hungarian wines, Italian wines, Austrian wines, so-called Belgian wines, Swiss wines, we have brought forward no witnesses. The reason will be plain. Neither Science nor art is the property of one nation; and the commercial instinct is as universal as the commercial conscience. Competition is not more conducive to lax business morality in one land than in another.

Leisurely you have wandered among the vineyards of the Gironde, the Côte d'Or, the Rhine, or among the garlanded vines of Italy—at least you have inspected a cultivated American vineyard. Admiring the color—purple, green, yellow—of the

[17] *Vide* Bulletin 13.

grapes bunched fatly, you have tasted a variety, luscious, delicate, aromatic, only to rate it second to the fruit clipped from a neighboring stock. Not casks, not monster tuns even, of wine, did your controlled imagination picture to you, but an ocean of wine, now ruddy, now amber, all clear, clean, sweet-smelling—an ocean of *vinum de vite*. The imagination is more honest than some traders are. Should we have learned this fact, with the aid of Science, we have added, perchance, to our knowledge. How artful the maker and the merchant can be, we have not, as yet, fully learned; but we do know that, while there is a true wine, the pure juice of the grape, naturally and rightly fermented, there is also a *wine of commerce;* and this wine of commerce is not a true wine; a wine that, any more than the Angels, reverent men—*osores negligentiae*—would or should commend as befitting "the ineffable and tremendous Sacrifice."

JOHN A. MOONEY.

New York, N. Y.

A PRIEST'S WAY OF THE CROSS.

Before the Tabernacle.

O Man of Sorrows, Sufferer Supreme
'Mid all the anguished whom the ages know,
Thou chiefest Martyr whose abyss of woe
Was sounded to the utmost depth extreme,
O thorn-crowned Jesus, who would'st fain redeem
Mankind with surplusage of pain, to show
Sin's malice and Thy mercy's overflow,—
Too rarely have I made Thy Cross my theme.

Yet see me prostrate at Thy feet to-day,
I who, alas! "another Christ" should be:
Ah, Lord, vouchsafe Thy grace whilst I essay
Thine only function that befitteth me,—
To bear Thy Cross along this doleful way,
And weep my sins that built Thy Calvary.

Station I.—Condemned.

Was ever justice in a world unjust
So foully outraged as on Pilate's seat!
Did ever sentence so flagitious greet
A blameless culprit, or so basely thrust
Amid a rabble hot with murder's lust
Such Victim, robed with innocence complete?
Poor Christ, foredoomed at bar of men to meet
This dastard judge's breach supreme of trust!

And yet, wherein was Pilate worse than I
Whose sins, sweet Jesus, to my lasting shame,
Have oft betrayed Thee to satanic foe!
O Lord! in mercy deign to fortify
My coward soul that Thou may'st yet reclaim
Its service true, and spare me endless woe.

Station II.—Cross-Laden.

Upon His sacred shoulders, bruised and torn
In livid stripes where cruel scourges flayed,
The crushing burden of the Cross is laid.
O Tree transformed! Once malefactor-borne
In shame and vile disgrace; henceforward shorn
Of infamy, no more canst thou degrade:
Earth's noblest heroes clasp thee undismayed,
And joy to wear the badge that Christ hath worn.

Full meekly, O my Jesus, dost Thou bear
This heavy load, thrice-weighted by my sin;
And I, ignoble ingrate, shall I dare
By shirking burdens light renounce Thy kin?
Ah! no, dear Lord; though trials press me sore,
Thy Cross shall teach me patience evermore.

Station III.—The First Fall.

'Mid jeers and insults of the mocking throng
Begins the weary march to Calvary;
The brutal guard urge on with fiendish glee
The drooping Christ, and smite with lance and thong,
The while He drags His bleeding feet along,
Each step an added pang of agony:
At length, quite spent, relaxed each yielding knee,
He prostrate falls, than helpless babe less strong.

Exhausted Lord, my sins have laid Thee prone;
More potent they than ruthless lash or blow
To pierce with poignant grief Thy Sacred Heart:
Ah, help me, Lord, for errors past atone,
And teach my darkened mind at length to know
How bitter 'tis to walk from Thee apart!

STATION IV.—SON AND MOTHER.

Upraised by savage force with oaths applied,
He reels and staggers slowly on until,
Where turns the way to seek the distant hill,
His care-worn, stricken Mother is descried.
One glance exchanged,—then on; He may not bide;
But oh! the keen and agonizing thrill
That pierces both, the memories that fill
Their souls, and swell compassion's surging tide!

By all the pity, Lord, Thy look conveyed
To Mary's heart, my trespasses forget;
And thou, sad Queen of Martyrs, be mine aid
When tireless foes my daily path beset:
One loving glance, deign, Mother, to bestow,
And peace, 'neath every cross, my soul shall know.

STATION V.—THE CYRENIAN.

Resolved on glutting to the full their hate,
But fearful lest forthwith the Man-God die
And foil their purpose set, to crucify,
His crafty foes their cruelty abate:
Constrained to bear in part the Cross's weight,
Reluctant Simon serves as Christ's ally,
Then, grace-touched, feels the contact vivify
His parchéd soul, and glories in his fate.

What Simon, Lord, in this our later day
Shall help to bear the burden of Thy Cross,
If not e'en such as I, Thy priest for aye
Who erstwhile spurned the world's delights as dross?
Ah, let my heart still own that spirit's sway,
And count all joy unshared by Thee a loss!

Station VI.—Veronica.

If sympathy, so dear to hearts oppressed,
Be doubly sweet at moments when most rare,
Then never act of kindness shone more fair
Than hers whose loving offices arrest
This toilsome march, her pity to attest
For Jesus fainting 'neath o'erwhelming care.
Her guerdon prompt,—He bids the napkin bear
For aye the imprint of His visage blest.

Henceforth, O Christ, the daily task be mine
To emulate Veronica's brave deed,
By seeking oft Thy eucharistic shrine
To pay in tender love Thy Passion's meed:
Unworthy I to cleanse Thy Holy Face,
Still let me, Lord, Thy bleeding feet embrace.

Station VII.—The Second Fall.

So lavishly His Precious Blood has flowed
Since, hours ago, it oozed in crimson sweat
Wherewith the Garden's olive-roots were wet,
So prodigal it gushed 'neath scourge and goad
And thorn-spikes fierce, that e'en the help bestowed
By Simon fails fresh vigor to beget:
Again doth nature outraged claim her debt,—
He sinks and falls upon the stone-strewn road.

Reviewed by light of this, Thy second fall,
O prostrate Son of God, how vile appear
My frequent weak relapses into sin!
Erase, dear Lord, my past transgressions all,
That I, forgiven, may the better cheer
Yet other souls whom Thou hast died to win.

STATION VIII.—JERUSALEM'S DAUGHTERS.

Though from thy sons, Jerusalem, had fled
  Mild Pity, forced to give blind hatred place,
  Still did compassion's mood thy daughters grace:
Foreboding gloom its shadow o'er them spread,
And plaints were wailed, and tears distressful shed
  O'er His, the Nazarene's most woeful case:
  Uplifting then His pain-worn, blood-stained face,
"Weep not for Me, but for yourselves," He said.

So may'st Thou say, dear Lord, to all who weep
  Emotion's swift-dried streams o'er Thy sad plight,
    Yet hug the sins Thy cruel doom that wrought:
My soul, let sorrow fast-abiding, deep,
  Be ours for years sin-burdened in His sight,
    Till contrite tears our evil records blot!

STATION IX.—THE THIRD FALL.

His weary journey drawing to its close,
  The summit of the fatal Mount at hand,
  Fresh fury seizes on the bestial band
Of torturers. Redoubled now their blows,
While faint and fainter with each moment grows
  Their Victim 'neath sharp stroke and harsh command;
  Though striving sore His weakness to withstand,
Once more He sinks, borne down by countless woes.

Unlike to Him, for *my* repeated falls
  Adown the frightful steeps of sin's abyss,
    None other than myself may I accuse.
Thy grace, dear Lord, sustains whoever calls
  On Thee for aid: henceforth, no more remiss,
    Thy strength I'll crave, nor further grace abuse.

Station X.—Stripped.

Revolting climax of extremest shame,
The garments from His sacred flesh they tear;
Nay, tear the flesh itself, all quivering where
The tunic's fibres grasped His aching frame.
Each previous pang, renewed, like ardent flame
Shoots through His body, still divinely fair
Though bruised and mangled now its beauty rare,—
Such dread atonement carnal pleasures claim.

O Lord, my God, who each recurring morn
Thy Body to my keeping dost confide,
Of cravings sensual increase my scorn;
Be my rebellious flesh so mortified
That oft as in my heart Thou art reborn,
Its purity may win Thee there to bide!

Station XI.—Crucified.

Fell consummation of earth's blackest crime,
Whereat the soul all terror-stricken quails,—
See Jesus fastened to the Cross with nails:
The hate-plied hammers ring a horrid chime,
And Precious Blood commingles with the slime
As each torn vein its ruddy drops exhales.
Behold, my soul, the cost that sin entails,
And gauge herein thy Saviour's love sublime!

O blest Redeemer, crucified for me,
What base return with countless grievous sins
Thy sacred hands and feet to pierce anew!
O'erwhelmed with bitter shame, I turn to Thee
With contrite heart that still Thy pardon wins,
And vow forevermore allegiance true.

STATION XII.—DEAD.

The Cross upreared 'neath strangely sombre skies,
  His long, long agony wears slowly on;
  Chill death-sweat trickles o'er His features wan
And pain's keen throes have dimmed the mournful eyes.
'Tis come, the hour supreme of sacrifice:
  Sin's full atonement He hath undergone,
  And, direst sight mankind e'er looked upon,
The Word Incarnate bows His head and dies.

O loving Christ, who even on the Cross,
  While life's exhausted tide was ebbing fast,
    For those who slaughtered Thee didst deign to pray,
Of misspent years help me repair the loss,
  And grant that love and penitence at last
    Prevail to lead me to eternal day.

STATION XIII.—IN MARY'S ARMS.

Beside the Cross stands Mary, living still,
  By miracle upborne on that vast sea
  Of woe submerging her on Calvary.
Disconsolate, she views the spear-thrust spill
Of saving Blood His heart's last tiny rill;
  Then clasps the Body loosened from the Tree,
  Caresses It in tearless misery,—
And learns the while all sin's unmeasured ill.

Sweet Mother, dolorous like unto none
  'Mid other martyrs, I would share thy grief:
My sins, alas! have robbed thee of thy Son;
  Mine, then, to bring thy stricken heart relief.
Since each true priest another Christ should be,
Oh, let me prove another son to thee!

STATION XIV.—BURIED.

At length the awful tragedy is o'er,
  Complete the God-Man's voluntary doom;
  Within the sepulchre,—a borrowed tomb,—
His Body, cleansed by Mary's hands from gore,
Rests peacefully. The faithful few adore,
  Then leave him lying in its silent gloom,—
  That grave which three days hence will prove the womb
Whence springs the Christ, Triumphant evermore.

Close by Thy sepulchre, my buried Lord,
  Remorseful, yet despairing not, I kneel;
Though death eternal be the just award
  For all my sins, Thy mercy still I feel;
And, contrite, dare to pray Thy death may save
E'en *me* for endless life beyond the grave.

EPILOGUE.

"Another Christ?" Lord, pity my distress
  Who heard of old Thy counsel, "Follow Me,"
  Yet, in this mirror of Thy Passion, see
How with the years my soul has grown e'en less
Like Thine, while ever my unworthiness
  Has taken deeper hues. Oh, let my plea
  For loving pardon once more granted be,
And all my future shall the past redress!

And thou, sweet Mother, thine assistance lend
  That, firm and faithful to my latest breath,
Thy Jesus I may serve, His cause defend,
  His Cross support, and by His mystic death,
Renewed as oft as Holy Mass I say,
Win union blest with Him and thee for aye!

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LUKE DELMEGE: IDIOTA.[1]

IV.—Dies Magna, et—Amara.

"FATHER Luke, if you please, Miss," said Mrs. Delmege to her youngest daughter, Margery. I regret to say that that young lady was an incorrigible sinner in this respect; and this maternal correction was required at least ten times a day during the brief, happy days that Luke was now spending at home. It was "Luke," "Luke," "Luke," all day long with Margery; and the mother's beautiful pride in her newly ordained son was grievously shocked.

"You think he's no more than the rest of ye," said Mrs. Delmege, "but I tell you he is. He is the anointed minister of God; and the biggest man in the land isn't aiqual to him."

But how could Margery help the familiarity in her sisterly anxiety that Luke should make a glorious *debut*, first at last Mass the following Sunday; and secondly,—and I regret to say that I fear it was more important,—at the Canon's dinner-table on Sunday evening.

"Sure I'd rather he was home with us on the last Sunday he'll spend in Ireland," said Mrs. Delmege. "And sure Father Pat could come up, and we could have a nice little dinner for 'em. But, after all, when the Canon asked him, it would never do to refuse. Sure, it's just the same as the bishop himself."

"I know that horrid Mrs. Wilson and her grand, proud daughter will be there, and that they'll be looking down on poor Luke—"

"*Father* Luke, Miss! How often must I be telling you?"

"Very well, mother. Be it so. But Luke and I were always playmates, and it sounds more familiar."

"But you must remember that Luke—ahem! Father Luke—is no longer a gossoon. He's a priest of God, and you must look on him as such."

"Of course, of course, mother, but I know they'll make him uncomfortable with all their airs and nonsense. To see that Barbara Wilson walk up the aisle on Sunday is enough to make any one forget what they're about. You'd think it was

[1] *Copyright*, 1900, by the American Ecclesiastical Review.

the Queen of England. I wonder she doesn't go into the pulpit and preach to us."

"Wisha, thin, she was poor and low enough at one time. I remember well when the Canon was only a poor curate, like Father Pat, God bless him! and when his sister was—well, we mustn't be talking of these things, nor placing our neighbors. Perhaps, after all, there's a good heart under all their grandeur."

"I wouldn't mind," said Margery, stitching on a button on the grand new stock she was making for Luke, "but Father Martin said the other night, that Luke—"

"There agin," said the mother.

"Could teach half the diocese theology. But what do these people care? I know they look down on him, and he's so sensitive. He won't stand it, I tell you, mother."

So the sisterly anxieties ranged over every possible accident to her idol until Sunday morning came. Ah! that was a great day at Lisnalee. They were going to see their best-beloved at the altar of God. And Luke was going to celebrate, there on the predella, where he had knelt thirteen years ago, and raised, with fear and awe, the very vestments he was going to wear to-day. And there, at the same wooden rails, had he received for the first time his Holy Communion; the first of the many times, as child, student, minorist, subdeacon, deacon, he had knelt amongst the poor and lowly, Sunday after Sunday, during his happy vacations. It was all over now. Never more would he kneel there with the congregation. "Friend, go up higher." He had heard the words, and henceforth he was to stand on high as a mediator and teacher, where hitherto he had been the suppliant and the pupil. The little church was crowded to the door; and when Luke appeared, holding the chalice in his hands, a thousand eyes rested on his youthful face. He had just had a brief but animated debate in the sacristy.

"Was he to read the 'Acts?'"

"Certainly."

"And the 'Prayer before Mass?'"

"Of course."

"He never could do it."

"He must; and read the publications, too; and, Luke, if

you could muster up courage to say a few words to the congregation, they'd all be delighted."

But Luke drew the line there. Trembling, half from joy, half from fear, rigid as a statue, he went slowly and reverently through the sacred ceremonies, with what raptures and ecstasies, God only knows! Once, and once only, had Father Pat ("a proud man this day," as he described himself) to interfere. It was just at that sublime moment called the "Little Elevation," when Luke held the Sacred Host over the chalice, and raised both to God the Father, and murmured, "Omnis honor et gloria." Just then a tear rolled down the cheek of the young priest, and Father Pat had to say:

"Hold up, man; 'tis nearly all over now."

But it took some minutes before he could compose his voice for the *Pater Noster;* and ever after, no matter what other distractions he might have had in celebration, he never repeated that "Per ipsum, et cum ipso, et in ipso" without remembering his emotions at his first Mass.

Father Pat had provided for the young priest a modest breakfast in the sacristy. It was a wise provision, for he had serious work before him—no less than to impart his priestly blessing to each and all of the vast congregation. It was a touching and impressive sight. There they knelt on the hard shingle—young and old, rich and poor, all reduced by their common faith to a dead level of meekness and humility; and the poor beggarwoman or *bodach*, who cringed and whined during the week at some farmer's house, now felt that here was neutral ground, where all had equal rights, and where no distinction was acknowledged. And so the brilliant sunshine gleamed through the whispering leaves, and fell on gray hairs, or the rich auburn tresses of some young girl, or the fair gold of some child; and through the green twilight the young priest passed, uncovered and full of emotion, as he laid his hands on some old playmate or schoolfellow, or some venerable village-teacher to whom he had been taught to look up with veneration from his childhood. And the little children doubled around trees, and shot down to the end of the *queue* to get a second blessing, or even a third; and many were the boasts

heard in school that week of the many times some curly-headed youngsters had stolen the young priest's blessing. But was it all sunshine and music? Well, no! You see it never is. There must be gray clouds to bring out the gold of the summer sun; and there must be a discordant note to emphasize the melodies that sing themselves to sleep in the human heart. And so, just a wee, wee whisper blotted out for the moment all this glory, and hushed the music that was kindling into a full-throated oratorio in the breast of the young priest. He was pushing his way gently through the crowd that was jammed at the narrow gate which led into the chapel yard, when he heard just in front of him, and so near that he touched the rough frieze coat of the speaker, these words:

"But it is quare that he has to go on the furrin' mission. Sure, 'tis only thim that can't pay for theirselves in college that has to go abroad."

"How do we know? Perhaps, after all, Mike Delmege is not the sthrong man we tuk him to be."

"And I hard that Bryan Dwyer's son, over there at Altamount, is goin' into the college to be a Dane, or somethin' grate intirely."

"And sure they wint to college thegither. And if this young man"—he threw his thumb over his shoulder—"is the great scollard intirely they makes him out to be, why isn't he sint into the college instid of goin' abroad?"

"Well, Father Pat, God bless him! says that Luke had no aiqual at all, at all, in Manute."

"I suppose so. Mike Delmege has a warm corner; and sure I see a fine flock of turkeys in the bawn field. Wan or two of 'em will be missin' soon, I'm thinkin'."

"I suppose so. Did ye notice how narvous the young priesht was at the 'Acts?' Why, my little Terry could do it betther. And what did he want bringing in the Queen for?"

"He's practisin'. He's goin' to England, I undershtand; and he must pray for the Queen there."

"Begor, I thought the Church was the same all over the wurruld. Wan Lord—wan Faith—wan Baptism—"

"Sh!" said his neighbor, nudging him; and Luke went home with a very bitter sting in his chalice of honey.

It was not exactly the unkind allusions made by these ignorant farmers, or the ill-concealed sarcasm about his own dearest ones, that nettled him. These things, indeed, were ugly, irritating facts; and to a proud spirit, they were doubly galling on such a day of triumph. But the Bishop had ignored him and his successes, and had kept at home and placed in a position of honor in his native diocese a student who never had distinguished himself in college, or even had appeared amongst the successful *alumni* at the great day of distribution. What was all this? Had not the Bishop smiled on him, and congratulated him, and told him how he reflected honor on his diocese? And now he should go abroad for six or seven years, whilst his junior, a distinctly inferior man, was lifted over the heads of thirty or forty seniors, and placed at once in a responsible position in the Diocesan Seminary! Luke was choking with chagrin and annoyance. He put his hand to his forehead mechanically, and thought he found his laurel crown no longer the glossy, imperial wreath of distinction, whose perfume filled half the world, but a poor little corona of tinsel and tissue-paper, such as children wreathe for each other around the Maypole of youth.

He was very morose in consequence; and, when he entered the house, and found all gathered for the midday meal, he looked around without a word, and without a word passed the threshold again, and moved down toward the sea.

"Poor boy!" said the mother, affectionately; "that last Mass was too much for him, entirely. And sure I thought the people would ate him."

But Margery, with the affectionate instinct of a sister, saw deeper, but only said:

"'Tis this great dinner this evening that's troubling him. I wish he were left at home with us."

Luke crossed the fields rapidly, and then lightly jumping over a stile, found himself in one of those unfenced fields that slope down to the sea. A few sheep, nibbling the burnt grass lazily, scampered away; and Luke, jumping the rugged stones

of a rough wall, found himself in a fisherman's cottage. The family were at dinner, and Luke, taking off his hat, said cheerily in the Irish fashion:

"God bless the work! and the workmen too!"

"Wisha, thin, God bless you, Master Luke, and 'tis you're a thousand times welcome! Mona, get a chair for the priesht."

"And this is my little Mona," said Luke, affectionately; "dear me, how she is grown!"

"And she got your reverence's blessing this morning, glory be to God! Wisha, thin, Master Luke, how my heart swelled whin I saw you at the althar."

"And wasn't Moira there?" said Luke. "Where is Moira?"

Moira was making her toilette, if you please, but now came forward blushing. Mona and Moira were twins, and it was Luke who insisted that they should be called Irish names.

"I have not much to boast of myself," he said, "but 'tis a shame that our little children should not be called by their beautiful Celtic names."

"This little fellow," said the father, pointing to a child, who was trying to choke himself with milk and potatoes, "was watching your reverence all the time. And sure, whin he come home, nothin' would do him but to get up on a chair, and say the 'Dominis wobiscum' like any priest. Wisha, who knows? Quarer things happens."

"I was thinking of taking a pull in the little boat," said Luke; "I see the oars and rowlocks in their old places. Is she staunch and sound as ever?"

"Staunch as ever, your reverence," the fisherman replied. "Will you want one of the byes?"

"No! I'll manage by myself. If you give me a hand to float her, I'll do the rest."

"And a good hand ye are at the oar, Father Luke," said one of the boys. "Begor, ye could turn her agin any of us."

"Now, now, now, no Blarney, Dermot! No, no, one will do! I'll keep her out for an hour or two."

"Just as long as your reverence plases," said the old man. "And, as the day is hot, we'll take down the sail, and make a yawnin' of it."

Luke pulled slowly out to sea; and the swift exercise, and the ever-changing aspects of the ocean, and the invigorating breeze, drew his thoughts away from the perplexing and irritating subjects that had lately been vexing him. There is something, after all, in what poets have sung about the soothing influences of Nature. Her mother's hand smoothes down all the ruffled aspects and angry asperities of human feeling and thought; and her great silence swallows up in a kind of infinite peace, as of heaven, the buzzing and stinging of that hive of hornets, where

> "Each one moves with his head in a cloud of poisonous flies."

No wonder that the best of the world's workers have sought peace in communion with the solitude of Nature, and strength from the great sublime lessons she teaches to those who sit at her feet. And it was with the greatest reluctance, and only by a tremendous effort, that Luke Delmege, this momentous day in his life, turned away from the sybaritic temptation of yielding himself up wholly to the calm and placid influences of sun, and sky, and sea; and, like so many other fools, sought peace, the peace that lay at his feet unsought, in a dread introspection of self, and a morbid and curious analysis of men's principles and thoughts about himself and his little place in the world. It was his first great plunge into the feverish and exciting pastime of analyzing human thought and action; and then trying to synthesize principles that shrank from each other, and became a torture and a pain from the impossibility of ever reconciling their mutual antagonism and repellence. It was the fatuous dream that Luke pursued through life with all the passion of a gambler around the green cloth; and it beckoned him away from work of solidity and permanence, and left him in middle-age a perplexed and disappointed man.

In another way, however, this was no novel experiment. Very often, during his summer holidays, when his ambition

had been stimulated by his academic successes to work more freely and largely for further distinctions, he had lain down in this same boat, and, looking up at the blue eye of Heaven, he had spent hours in revolving the terminology and meaning of some philosophical or theological puzzle, and had reviewed all the authors, and all the authors' opinions that had been arrayed for and against it. It was a practical and useful way of imprinting on memory all that books could tell; and very often, in the winter months that followed, he fell back gratefully on these *al fresco* studies, and the immense storeho e of matter he had accumulated with the sun as his lamp, d his desk the heaving sea. But this morning, as he rocked in the thwarts of his sea-cradle, and heard nothing but the chirp of a sea-lark, or the scream of a sea-gull, or the gentle lapping of the pure green water within six inches of where he lay, he had commenced the prœmium of the vaster studies, where no authors were to be trusted and experience alone could teach. But he was commencing his singular and irremediable mistake of supposing that the elusive and ever-changing moods of the human heart could be reduced by propositions to a level rule, and that human action was controllable always by those definite principles that he had been taught to regard as xed and unchangeable truths.

Once and again, indeed, he raised himself a little, and allowed his eyes to wander over the beautiful, peaceful prospect that lay before him. Lap, lap, sang the tiny, sunny waves. He stretched out his burning hand, and they clasped it in their cool palms. He saw far away the green fields, as they sloped from the sea and were half dimmed in a golden haze. White specks, which he knew were the gentle sheep, dotted the verdure here and there; and great patches of purple heather stretched down and blended their rich colors with the deep red of the rocks, which again was darkened into cobalt, that the gentle waves were now fringing with white. Look long, and rest in the vision, O troubled soul! Why should the murmur of a few mites beyond that horizon of peace trouble thee? Altogether, thou art forgotten, there in thy Nautilus-boat on the bosom of the mighty

deep. Cast from thee care, and forget the stings of the wasps who dare not come hither to fret thee! Alas! and is it true of us, that we must have the bitter myrrh in our wine of life; and that we create cares for the luxury of fretfulness, where the world has left us in peace?

"There are two ways of looking at this question," said Luke in his soliloquy, as if he were addressing a class of students, "the subjective and the objective. Let us take the latter first as the more reasonable. Why should I be troubled because I am going to England and my classfellow to the seminary? Which is the better prospect? Which would you select, if the matter were left to yourself? To see a new country, to get onto the gangway of the world, where all types of races are passing to and fro in endless variety, or to be shut up in a vulgar little place, teaching *Musa, Musae* to a lot of snivelling schoolboys, and decimal fractions to a crowd just freed from a country National school? To stand in the pulpits of cathedrals, and speak to an intelligent and well-read audience, those wonderful things you have been reading in Suarez or St. Thomas, or to blind yourself poring, night after night, over the *Georgics* of Virgil, or the *Anabasis?* To deal with inquiring, anxious minds, who listen to you breathlessly for the key to the mighty problems that are agitating them in their uncertainty and perplexities; to have the intense gratification of satisfying honest inquiry, and leading into the fold truthful but darkened souls, who will look up to you as their spiritual Father forevermore, or to lead successfully through a concursus a few brats, who are punning on your name, and drawing caricatures of your face on their greasy slates?"

"Ridiculous!" said Luke aloud.

"But let us see the subjective side. You, Luke Delmege, First of First, that is Senior Wrangler in the first ecclesiastical college in the world, have been set aside coolly, but contemptuously, and the preference of a diocesan honor has been given to a student admittedly and distinctly your inferior! You have got a slap in the face from your bishop, not so gentle, though more metaphorical, than when he touched

your cheek in Confirmation and said—(was it sarcasm? God forbid!)—*Pax tecum!* You are snubbed before the diocese; the stigma will cling to you during life, and be reflected on your family! Does not this arrangement imply that, in some respect, morally, of course—in character, in the power of ruling and governing, or teaching, you are distinctly inferior to your humble classmate? You know St. Thomas better; but *he* says his prayers better, my dear Luke! There is your distinct inferiority; and you see now how wise that old mediæval monk was when he said:

'Tunc videbitur sapiens in hoc mundo fuisse, qui pro Christo didicit stultus et dispectus esse.'
'Tunc amplius exaltabitur simplex obedientia, quam omnis secularis astutia.'
'Tunc plus laetificabit pura et bona conscientia, quam docta philosophia.'
'Tunc plus valebunt sancta opera, quam multa pulchra verba.'

"Yes, yes," cried Luke impatiently, as the boat rocked beneath him; "but that's all 'tunc!' 'tunc!' What about 'nunc!' 'nunc?' Can it be that men's judgments are like God's? Then why was so much stress laid upon our studies? Why were we applauded as brilliant and successful students? Why were we stimulated to study by every human incentive that could be held out to us? Why did the bishop himself congratulate me if he had other ideas? Was there ever such a puzzle as the ways of men? The Sphinx and the Isis-Veil were nothing to them! Then I'll fall back on the realities—the objectiveness of things. There alone is truth. But is it truth?" said the puzzled young priest. He had never read:

"Only this I have known, that God made man right, but he entangleth himself in an infinity of questions."

V.—A Novel Thesis.

"There is the Angelus, Luke," said Margery Delmege anxiously, as Luke came in from the fields holding his Breviary open with one finger. "Hurry up, you'll hardly be in time; and it won't do to keep grand people waiting."

Luke did not reply. He had read somewhere of a saint who was reading the *Mirabilia* of None when a great monarch

was announced, and he went on calmly reading. "He was in audience with the 'King of Kings.'" So Luke read on to the end, not noticing his sister's anxiety. Then he said the *Sacrosanctae*, and then:

"Well, Margy, you were saying something?"

"I said you'll be late, and that won't do. There are your cuffs, and I put in your best sleeve-links; and let me see your collar. You must change that. Why, 'tis all damp. What have you been doing?"

Luke looked calmly down on the black tresses of his beloved sister, as she fussed and worried about his toilette.

"A regular Martha!" he whispered.

"Martha or no Martha, you *must* be turned out of this house decently. Mind, come home early—that is, as early as politeness will allow. And if that horrid Miss Wilson says anything offensive,—I'm sure she will,—treat her with silent contempt."

"All right, Margy. That's just in my way."

"And come home early, mind. Father Pat will be here to tea; and—what else?"

"Never mind, Margy. We'll resume the thread of our narrative in another chapter."

Margy watched his fine, tall figure as he swung down along the road, and then went back to get the tea things ready, but with many misgivings and forebodings.

The irritation of the morning had one good effect. It had steeled Luke's nerves, so that it was quite in a self-confident, jaunty way he pulled the bell vigorously at the Canon's residence, and then gave a more timid knock. He was ushered into the drawing-room by the tidy little servant, and announced as "Father Delmege." Then he was frozen into ice. The two elderly ladies, dressed in black silk, with thin gold chains around their necks, looked at him for a moment, and then turned to each other.

"As I was saying, my dear, the report is that they are separated, or going to be. It couldn't end otherwise. All these naval fellows, you know, coming up there at all hours —well, well, we mustn't be uncharitable."

The only other occupant of the room was a young lad, about six-and-twenty years of age, who, faultlessly dressed in evening costume, leaned languidly against the mantelpiece and would have looked ineffably bored but that he appeared to derive untold gratification from the contemplation of his face in the looking-glass over the mantelpiece. Indeed, to further this ecstatic reverie, he had put aside carefully two bronze vases that held summer flowers, and had even pushed away the clock with the singing birds that had fascinated Luke a few days before. And let it be said at once that the reflected image was, without doubt, a beautiful one. A face, olive pale, was surmounted with a dark mass of hair that fringed and framed it to perfection; and through the tangled curls, a faultlessly white hand was just now running, and tossing them hither and thither with careful indifference. Two blue-black eyes looked steadily out from that white face, or rather would look steadily if they were allowed. But just now it seemed an effort to look at anything but that fair figure in the quicksilver. Languor, deep, somnolent languor, was the characteristic of this youthful face and figure; and a pained expression, as if the anticipation of the evening's pleasures was an unmitigated annoyance. He looked calmly at the young priest, and then resumed his studies. Luke, chilled and frozen, sank into a chair, and began to turn over the leaves of an album. Alas! he had not unloosed the clasp, when a merry musical box chirped out: "*Within a mile of Edinboro' Town.*" He closed the album hastily, but too late. On went that dreadful tinkling. He took up a book called *Celebrities of the Century.* He was beginning to be interested, when the door shot open, and another guest, a solicitor, was announced. He was warmly welcomed by the ladies, got a languid nod and "Howda" from the Phidian Apollo, and took no notice whatever of Luke. He sank quietly into the sofa, and commenced what Thomas Carlyle called the "clitter-clatter" of good society. Then the door opened again, this time to reveal unannounced a fair girlish form, and a face very like that of Apollo, but toned down by feminine taste into features that were singular n their beauty, but excluded all appearance of singularity.

Luke was prepared for another cold douche of good society manners; but Barbara Wilson walked straight towards him, held out her hand, and said:

"Father Delmege, you are ever so kind to come. Mother, this is Luke Delmege, of whom we have heard so often. This is my aunt, Father Delmege. Louis, have you met Father Delmege?"

The Phidian Apollo turned languidly around; and without removing his hand from his pocket, he nodded, and said:

"Howda"

"Mamma, you missed such a treat this morning. It was Father Delmege's first Mass; and oh! it was beautiful! And dear Father Pat was there, and the sun was resting on his beautiful white hair, like a nimbus. And we all got Father Delmege's blessing, and why didn't you preach? We were dying to hear you—"

"Well," said Luke, "you know, Miss Wilson, it is not customary to preach at one's first Mass—"

"Ah, of course, on ordinary occasions. But we wanted to hear you, you know. Where is the blue ribbon? Why don't you wear it?"

"The 'blue ribbon?'" said Luke in amazement.

"Yes. Didn't you carry off the 'blue ribbon' in Maynooth? Father Martin said that there hadn't been so distinguished a course in Maynooth for over fifty years."

"Father Martin is too kind," murmured Luke, who had now thawed out from his icy loneliness, and felt grateful beyond measure to this gentle girl, who had, with the infinite and unerring tact of charity, broken down all the icy barriers of good society. Mrs. Wilson and her sister woke up, and manifested a little interest in the young athlete. The solicitor rubbed his hands, and murmured something about his old friend, Mike Delmege, "as good a man, sir, your respected father, as is to be found in the Petty Sessions District;" and even Apollo paused from his hair-teasing, and looked with a little concern and some jealousy at Luke.

Then the Canon entered with one or two other visitors, who had been transacting business with him, and dinner was announced.

"No, no," said Barbara to her uncle, in reply to an invitation; "I intend to sit near Father Delmege during dinner. I have lots to say to him."

Ah, Margy! Margy! thought Luke, what rash judgments you have been guilty of! Won't I surprise you with all the goodness and kindness of this contemptuous young lady.

The dinner was simple, but faultless. The conversation simmered along on the usual topics—sports, which occupied then a considerable share of public interest in Ireland. One young champion was especially applauded for having thrown a heavy weight some incomputable distance; and his muscles, and nerves, and weight, and training were all carefully debated. If ever we become a wealthy people, which God forfend! our national cry will be that of the ancient Romans —*Panem et Circenses!* Then came the Horse Show that was to be held in August. Here the ladies shone by their delightful anticipations of the great Dublin carnival. Then the Flower Show, just coming on in a neighboring town. Here the Canon was in his element, and said, with an air of modest depreciation, that he had been assured that:

"My Marshal Niel—ha—shall certainly carry First Prize; but I know that my Gladiolus Cinquecentus will be beaten. A happy defeat! for Lady—ha—Descluse has assured me that this time at least I really must give her the—ha—victory."

"But, my dear Canon," said the solicitor, as if giving not a legal, but a paternal advice, and in a tone full of the gravest solicitude, "you ought not, you know. I assure you that a victory of this kind is not to be lightly sacrificed. Consider now the money value of the prizes—"

"Ha! Ha!" laughed the Canon, "the legal mind always runs into—ha—practical issues. The days of chivalry are gone."

"Well, now," said the solicitor humbly, "of course, sir, you must have your little joke; but seriously now, consider the importance of gaining a prize in such a contest. After all, you know, horticulture is a branch of æsthetics; and you know, sir, with your vast experience, how important it is for the Church nowadays to be represented, and represented suc-

cessfully, before our separated brethren, in such a delightful and elevating and refining pursuit as the culture of flowers."

"Ah, well, Mr. Griffiths; but chivalry—where is chivalry?"

"Chivalry is all very well," said Griffiths, driving home the argument, "but our first interest is—our one interest is—the Church. And consider your position—the leading representative of the Church in this district—I might say in this country. See what a dreadful injury to religion it would be if you were defeated, sir. Of course, 'tis only a flower; but it's defeat! and the Church, sir, mustn't be defeated in anything or it succumbs in all."

"There is something in what you say—ha—indeed," replied the Canon, "and I shall—ha—give the matter further consideration. But take a glass of wine."

"Ah, this *is* wine," said Griffiths, sniffing the glass and holding it up to the light. "Now, if I may be so impolite as to venture to guess, I should say that wine cost a *centum* at least."

"Add—a—twenty," said the host.

"I thought so. Very unlike the stuff we have to drink at our hotels, even on Circuit. Vinegar and water, and a little logwood to color it. This *is* wine."

"Mr. Sumner, you are taking nothing. Try that Madeira!"

Mr. Sumner was saying nothing, but he was steadily absorbing vast quantities of wine. He was one of those calm, beautiful drinkers, whose senses never relaxed for a moment whilst the new must was poured into the old bottle, and seemed to evaporate as speedily as it was taken. Luke watched him wonderingly, and with a certain amount of admiration, and was stricken into silence partly by the surroundings which to him were unique and awful, partly by the nature of the conversation, which tripped lightly from the muscles and calves of athletes to the fine points of a horse; and from the age of a certain brand of wine to the barometrical rise and fall of stocks and shares. He had been hoping in the beginning that the course of conversation would turn on some of those subjects that were of interest to himself—some great controverted point in the literature or philosophy of the past, or some point of

heresy, or some historical fact that he could lay hold on, and perhaps enchain the interest of his hearers. Wouldn't some one say "Canossa," or "Occam," "Liberius," or even "Wegscheider?" Would they never turn the conversation into something intellectual or elevating, and give him a chance? Once, indeed, Barbara, in reply to an observation from her aunt that she was killed from ennui in that country place, said laughingly:

> Lady Clara Vere de Vere,
> If time hangs heavy on your hands,
> Are there no beggars at your gate?
> Are there no poor about your lands?

But, alas! that was but a little puff of intellectual smoke that speedily vanished in the clear atmosphere of utter inanity. And Luke was bending over to say a complimentary word to Barbara, when the silent signal was given and the ladies arose. Luke was so absorbed in what he was saying that he did not heed a gesture from the Canon. Then he awoke to the thunder:

"Father Delmege!"

and saw the Canon pointing angrily to the door. Poor Luke! He had studied all his rubrics carefully, and knew them down to every bend and genuflection; but he had never been told of this rubric before. He blushed, stammered, kept his seat, and said:

"I beg your pardon. I do not understand—"

To add to his discomfiture, he found that Miss Wilson's dress had got entangled around his chair. Blushing, humbled, confused, he tried to disentangle the gray silk; but he only made it worse. Then the Apollo arose with a calm smile, raised the chair, gave the flounce a kick, and, opening the door with a bow that would have made Count d'Orsay die with envy, ushered the laughing ladies from the dining-room. The Canon was so pleased with the achievement that he almost forgave Luke; and Luke was questioning himself angrily: Where now is all your learning and useless lumber? And why the —— do not the professors in our colleges teach us something about the practical issues of daily life?

"Anything new in your profession, Louis?" said the Canon airily, as the gentlemen drew their chairs together and lighted their cigars.

"Oh, dear, yes!" said Louis, leisurely. "We are always forging ahead, you know; moving on with express speed, whilst you gentlemen of the Law and the Gospel are lumbering heavily along in the old ruts."

"Ha! Ha!" laughed the Canon. "Very good, indeed! Lumbering along in the old ruts! And what might be the newest discoveries now in medical science? Some clever way of shortening human life?"

"Well, no! We are beginning to touch on your province, I think. Our sappers and miners are beginning to dig under your foundations, I think."

"But you won't stir the grand old fabric, Louis?" said Griffiths. "You can't, you know. You'll find bones and skulls, of course; that's your province; but you'll never shake the foundations. Will he, Canon?"

"Oh, dear no! Oh, dear no!" said the Canon, feebly. "But those men of science are really—ha— very enterprising, and, indeed—ha—aggressive. But I cannot see, Louis, how your noble science can conflict with theology. The schools of medicine and the schools of theology are—ha—so very distinct."

"They merge in the psychological school, I should say," said Louis. "And psychology becomes physiology."

At last, at last, Luke, cometh your chance! Here is what you have been dreaming of the whole evening. Psychology! The very word he had rolled under his tongue a thousand times as a sweet morsel. The soul! the soul! Psyche, his goddess! whom he had watched and studied, analyzed, synthesized, worshipped with all the gods of science from the "master of those who know" downwards. No hound that had seen or scented his quarry was ever strung to such tension of muscle or nerve as Luke, when at last all the twilight vistas opened, and he saw the broad fields of knowledge and science before him, and Psyche, Psyche, like Atalanta in the fields at Calydon.

"How can psychology merge in physiology?" said Luke, with dry lips, and in a nervous manner. "I always considered that physiology treated only of animal mechanism."

"And psychology treats of?" said Louis Wilson blandly.

"Of — of — the soul, of course," said Luke.

"And is not the soul a part of the animal mechanism?" said his antagonist.

"Certainly not," said Luke. "It is conjoined with it and distinct from it."

"Conjoined with it! where?" said Louis. "I have made post-mortems again and again, and I assure you, gentlemen, I have discovered every other part of human anatomy; but that which you are pleased to call the soul, I have never found. Where is it? What is its location?"

"Now, now, Louis," said the Canon, with feeble deprecation, "this is going far, you know. But, of course, this is only for the sake of—ha—ha—argument. This is only a —ha—post-prandial academic discussion. Proceed, Mr. Delmege."

Poor Luke was now getting a little excited. He had never been taught that first of accomplishments, self-control and reserve. Indeed, he had been so accustomed to success in the *theses* that had been arranged for students in his college, that he quite resented the very idea of being opposed or catechised by this young foppish doctor. When he folded his soutane in Maynooth and said, half sarcastically, in the scholastic form:

Sic argumentaris, doctissime Domine!

his antagonists had gone down pell-mell before him. And the idea of this young freshman attacking the fortresses of Catholic philosophy was intolerable. In a word, Luke was losing temper.

"The veriest tyro in philosophy," he said (it was a favorite expression of his, when he wanted to overwhelm utterly an antagonist), "knows that the soul is a simple substance, residing, whole and indivisible, in every part of the human frame."

"This is part of the human frame," said Louis, pulling a

long black hair from his forehead, "is my soul there? Then go, thou soul, into everlasting nothingness." He plucked the hair in pieces and let it fizzle away at the glowing end of his cigar.

"This is flippant, if not worse," said Luke. "No one holds that a separated member carries with it the soul."

"Do you not hold that there is a separate creation for each human soul?"

"Yes. That is of faith."

"Where's the necessity? If life springs from antecedent life (that is your strong point against biologists), and if the soul is existent in every part, when there is life, does not the soul pass on to the new life, and become the animating principle in its embryonic state?"

"That is heresy," said Luke. "That is the heresy of Tertullian. St. Thomas—"

"I thought," said his antagonist, blandly, "we were arguing as to facts, and not as to opinions."

"But I deny that opinions are opposed to facts," said Luke timidly.

"You may not be aware," said Wilson, "that the greater part of your treatises on Moral Theology are arranged with the most childish ignorance of physiological facts that are known to every schoolboy who has passed his first medical."

"I cannot follow you there," stammered Luke. "These are matters that are unfit for discussion."

"Perhaps so," said Wilson, airily. "But writers that lay down moral laws for the world, and base these laws on the operations of Natural Law, should try to understand these latter first. By the way, have you read anything of electro-biology?"

"No!" said Luke humbly.

"Have you read anything about psychic forces through Animal Magnetism?"

"No," said Luke.

"Have you heard of Reichenbach and his theory of Odic Forces?"

Luke shook his head humbly.

Wilson threw him aside as a worthless antagonist and addressed Sumner.

"Did you see the last by Maupassant, Sumner?"

"The last you lent me," said Sumner. "It is pretty tattered now. But really you know, Wilson, I think these French fellows go a little too far, you know. I'm not squeamish, you know; but really, you know, that fellow makes your hair stand on end."

Wilson laughed rudely and shrugged his shoulders.

"Men of the world mustn't be squeamish about trifles—"

"Gentlemen," said the Canon, "I think we shall join the ladies at tea."

"I shall give you a volume by Gabriele d'Annunzio, our latest Italian writer," Luke heard Wilson saying to Sumner, as he stood in the porch to finish his cigar. "Pity those young clerical gentlemen don't read up with the requirements of the day."

"I think you read too much, Wilson," said Sumner. "You can't keep straight, you know, if you are too well acquainted with these things, you know."

"Sumner, you have a hard head for liquor."

"It is not in the power of whiskey to make me drunk," said Sumner, modestly.

"Well, I have a hard head in other matters," said Wilson. "By the way, did you ever try laudanum?"

"No!" said Sumner. "I wouldn't venture beyond the bounds of honest liquor."

"You ought. Nothing braces a man like it. You see there's a total want of agility in these clergymen because they are so afraid of stimulants. I'm sure, now, my uncle would be almost clever; but, you notice, he touches nothing. And that young greenhorn—"

"Who?"

"That young clergyman—a mere farmer's son—do you know that there is not on earth such a greenhorn as a clerical student? Now, if he took a little opium, according to de Quincey's prescription, well boiled, and with plenty of lemonade or orangeade, he would be passable—"

"Well, Louis, you bowled him over certainly."

"Yaas! I should say so. And good Lord! what an accent! I wonder will he sing?"

[To be continued.]

THE SUSPENSION OF INDULGENCES AND FACULTIES DURING THE UNIVERSAL JUBILEE, 1900.

WE have already amply commented upon the use and the authentic interpretation of the various documents published by the Holy See in connection with the Universal Jubilee inaugurated at Rome this year. The suspension of Indulgences and Faculties, whilst it applies to the entire Catholic world, is limited both by the object for which the Jubilee Indulgence is proclaimed, and by the necessities of the missions, where its full application would prove a hindrance to the progress of Catholic activity. The temporary and local suspension of Indulgences is in reality designed to increase the efforts of the faithful to gain the great Indulgence of the Jubilee, and to urge them to employ every possible means for the time being to refresh their spiritual life by a pilgrimage to the very fountain which springs from St. Peter's Rock. That such efforts awaken Catholic consciousness, and arouse religious enthusiasm to a far larger degree than is done by the ordinary presentation of graces, must be clear to everyone. On the other hand, this holy union of the Christian hosts who, not unlike the armies of the Crusades, turn to the centre of Christendom and rally round their chief leader, the Sovereign Pontiff, calls for exceptional powers and privileges whereby the pilgrims may be drawn on and encouraged. The dispensation of these powers and privileges at the hand of specially selected confessors increases the earnestness and zealous energy of those penitents who feel the impulse to avail themselves of the extraordinary graces held out to them. The force of penitential activity gains in strength from the concentration of the enlarged dispensing power in the same way as the limitation of the Jubilee Indulgence

renders it a more effective devotion than the broad and general application of an ordinary plenary indulgence.

Nevertheless, this gain of zeal and consequent grace is not intended to stand in the way of spiritual profit that comes to us from other sources, or to leave without spiritual gain those who cannot fulfil the conditions under which the privileges of the Jubilee are offered to them. Hence the suspension of Indulgences and of Faculties, although universal as to territory, is not universal in scope or in its application. All indulgences are applicable to the souls in purgatory; certain special indulgences remain applicable also to the living; the faculties which have no reference to the penitential preparation required for the gaining of the Jubilee are still in force, even where they regard the *forum internum;* whilst those that belong to purely disciplinary and external matters remain altogether intact.

To set forth all this in accurate and theological fashion is the purpose of the following paper by the Rev. Jos. Putzer, C.SS.R. It will serve to guide confessors who may be called upon to use the faculties of the Jubilee-year either in behalf of those who are exempted from visiting Rome, or at a future date when the Jubilee will be extended to other parts of the world for the benefit of those who have not been able to make the pilgrimage to Rome this year. Father Putzer's exposition applies in the first instance to priests of the United States, for whom he wrote his *Commentarium in Facultates.* At the same time it will be found a valuable guide to all priests in missionary countries, such as the British Isles, Australia, India, etc., where the REVIEW circulates.

DE SUSPENSIONE INDULGENTIARUM ET FACULTATUM VERTENTE ANNO UNIVERSALIS JUBILAEI 1900.

(PRO SACERDOTIBUS HORUM STAT. FOED.)

Bulla Suspensionis *Quod Pontificum* Prid. Kal. Oct. 1899 (*Anal. eccl.* 1899, p. 445; AM. ECCLESIASTICAL REVIEW, 1900, p. 70) quoad facultates Apostolicas directe Episcopos, ideo Sacerdotes indirecte tantum respicit. Difficultates et dubia exinde orta haud pauca fuerunt, uti omnibus cognitum est; at facile evanescunt, prouti ex sequentibus patebit.

Quaer. I. *Quae in hoc Jubilaeo suspenduntur?*

Resp. Ea tantum, quae ad Jubilaeum Romae lucrandum iuxta verba et intentionem S. Pontificis proficiunt. Scil.

1. Jubilaeum nihil aliud est nisi indulgentia plenaria, ab aliis indulgentiis plenariis eo distincta, ut indulgentiae Iubilaei certa privilegia addantur, quae consistunt in ampliore facultate absolvendi a peccatis et dispensandi super vinculis ac impedimentis quibusdam, quibus non semel poenitentium conscientia irretitur. Cfr. Ben. XIV. Breve *Apostolica* de praeparatione ad annum univ. Jubilaei de 26 Junii 1749, § 13. Privilegia illa in specie consistunt in facultate eligendi confessarium, absolvendi a casibus Apostolicae Sedi reservatis, relaxandi censuras, commutandi vota, dispensandi super irregularitatibus et impedimentis, in quantum haec omnia ad forum internum seu conscientiae pertinent et pro hoc foro perficiuntur.

Auctores his de rebus conferendi inter *recentiores* sunt: Loiseaux (prof. Tornacen., postea P. Piatus Ord. Cap., coeditor fasc. *Nouvelle Revue Théol.*) *du Jubilé* et scriptores theol. mor. Lehmkuhl, Marc, Varceno, etc.; inter *antiquiores:* S. Alph. VI. 536 seq., Theodorus a Spir. S., Viva, Zaccaria, etc.

2. Haec jam privilegia anno Jubilaei universalis seu anno sancto, extra Urbem una cum plerisque indulgentiis pro vivis suspenduntur eum in finem, ut fideles incitentur ad Urbem majori qua fieri potest frequentia visitandam et privilegiis in loco habitationis suae suspensis ibi majori cum fructu utendum. Id perspicitur nedum ex Bullis praecedentium Jubilaeorum,[1] sed praesertim ex Bulla Jubilaei praesentis. In hac enim S. Pontifex

[1] Praecipue illorum anni 1750, 1775 et 1825. Anno 1800 Jubilaeum non potuit celebrari; ann. 1850 et 1875 Bulla suspensionis non fuit edita.

dicit, se velle, ut "admissorum expiandorum privilegia," quae praedictis consonantia citantur in exitu Bullae, in finem praefatum "intermittantur" extra Urbem. Haec privilegia dein in Bulla *Quoniam divinae* 12 Kal. Nov. 1899 (AM. ECCL. REV., 1900, p. 281) pro Confessariis a Poenitentiario Majore et Vicario Urbis designatis et in Bulla *Aeterni Pastoris* (AM. ECCL. REV., 1900, p. 74) relate ad illos, qui ex sua conditione Romam adire nequeunt, ut Moniales, infirmi etc. fusius a. S. Pontifice explicantur.

Ea ergo quæ in hoc Jubilæo suspenduntur, juxta prædicta, sunt pleræque indulgentiæ pro vivis, et omnes facultates absolvendi et dispensandi in foro conscientiæ, quæ supra enumerantur.

Quar. II. *Quæ in hoc Jubilæo non suspenduntur?*

Resp. Omnia ea, quæ in *præc. quæst.* sub suspensione non sunt subsumpta necnon omnia ea, quæ S. Pontifex in Bulla cit. tanquam non suspensa declarat.

1. Sub suspensione in *præc. quæst.* exposita non subsumuntur:

a. Facultates quælibet pro foro externo,[2] e. gr. dispensandi in imped. matr. *natura sua* publicis, ut consang., affin. ex copula licita, cognat. spir., cultus dispar., mixtæ religionis; facultates erigendi confraternitates etc.

b. Facultates *reales*, ut benedicendi res devotionales: rosaria, cruces, scapularia etc. necnon *locales*, ut reconciliandi ecclesiam pollutam. De *personis* Romam alliciendis agitur S. Pontifici, non de earum *rebus*.

c. Generatim omnes facultates ad absolutionem a casibus Apostolicæ Sedi reservatis, ad commutationem votorum, ad dispensationem super irregularitatibus et impedimentis matrimonialibus non pertinentes, ut facultas tenendi et legendi libros prohibitos, celebrandi bis in die, dandi Tertiariis absolutionem generalem, dandi benedictionem papalem, licet juxta Decr. S. C. Ind. 22. Dec. 1824 indulg. plenaria adnexa (pro vivis) suspensa sit etc.

2. Expresse a suspensione excipit S. Pontifex:

a. Indulgentias quasdam pro vivis lucrabiles, scil. omnes in articulo mortis; partiales: pro salutatione angelica ad cam-

[2] Consonat declaratio S. Pœn. 26 Dec. 1899. Cfr. AM. ECCL. REVIEW, 1900, p. 206; etiam, p. 293, in hoc numero.

panæ pulsum;[3]—pro visitatione SSmi per 40 horas expositi;—pro comitatu Ejusdem ad ægrotos;—illam Portiunculæ dictam in ecclesia M. Angelorum prope Assisium;—illas Legatorum a Latere, Nuntiorum et Episcoporum. Demum validas declarat indulgentias altarium privilegiatorum, et concedit, ut omnes indulgentiæ, etiam pro vivis tantum alias concessæ per modum suffragii applicari possint defunctis.

Alias, quam supra enumeratas, fidelibus tanquam per hunc annum *pro vivis lucrabiles* annuncians, juxta Bullam subjacet excommunicationi et punitioni Ordinarii; minime vero ille, qui de indulgentiis in genere tantum tractat aut de quibusdam quidem in specie, sed servato prædicto præcepto.

b. Facultates plures, in specie:

1. Illam de indulgentia in articulo mortis, in regionibus Missionum a Clem. XIV. irrestricte quoad tempus concessam; (Cfr. Putzer *Comm. in Fac. Ap.* n. 149).

2. Facultates S. Inquisitionis ejusque Officialium, necnon Ministrorum et Missionariorum ab hoc tribunali ipso aut per S. C. de P. F. adversus hæreticam prævitatem deputatorum, nominatim facultatem, etiam Episcopis tanquam Inquisitoribus natis suarum Diœcesium competentem, in foro externo per se et per alios clericos absolvendi ab hæresi eos, qui, ejurato errore, ad fidem redierint. (*Comm.* n. 137. II.)

3. Facultates, quas S. Pœnitentiaria in locis Missionum et earum occasione exercendas Missionariis concessit. Ergo etiam pagellam, de qua cfr. *Comm.* n. 252.

4. Facultates Episcoporum aliorumque Antistitum absolvendi et dispensandi suos subditos:

(1) "in casibus occultis etiam S. Sedi reservatis" vi cap. *Liceat* Conc. Trid. Sess. XXIV. (*Comm.* n. 102 II. ad b. et n. 141.)

(2) "etiam in casibus publicis a jure communi permissas," ut absolvendi a casibus Episcopo reservatis in Const. *Apost. Sed.* § 3. aut in casibus urgentibus, pro quibus carent facultate expresse sibi concessa (*Comm.* n. 144.)—dispensandi in casibus frequenter occurrentibus juris communis vel in quibus periculum est in mora. *Comm.* n. 24. I.)

[3] In Bulla *Quod Pontificum* est numerus singularis, ideo partialis tantum indulgentia non est suspensa.

(3) "ab apostolica Sede pro certis personis et casibus permissas," uti sunt præsertim illæ quæ eis per modum Formularum conceduntur. Nam vi harum facultatum Episcopi nequeunt generaliter e. gr. totam Diœcesin uno actu a lege abstinentiæ dispensare (*Comm.* n. 169.), sed eis uti debent pro casibus particularibus, "pro certis personis et casibus." Hæ facultates quod absolutiones attinet, adhiberi possunt etiam in foro conscientiæ (Art. 15. et 16. Form. I. *Comm.* n. 136 seq. n. 139 seq.): item quod spectat irregularitates (Art. 2. Form. I. *Comm.* n. 102 seq.), vota (Art. 4. Form. I. *Comm.* n. 106.), impedimentum criminis neutro machinante (Art. 8. *Comm.* n. 124), imped. affinitatis ex copula illicita (Art. 2. Form. D. *Comm.* n. 215), restitutionem juris amissi debitum petendi (Art. 8. Form. I. *Comm.* n. 124 II.).—Ex quo perspicitur, maximam partem facultatum per Bullam *Quod Pontificum* suspensarum et in altera, quæ incipit *Quoniam divinæ*, Pœnitentiariis minoribus et Confessariis a Vicario Urbis designatis concessarum, nostris Episcopis per supra citatam exceptionem salvari. Quod consanguinitatem, affinitatem ex copula licita et cognationem spiritualem attinet, pro quibus dicti Pœnitentiarii et Confessarii etiam facultates in foro conscientiæ exercendas obtinuerunt, facultates Formularum scil. Art. 6. et 9. Form. I. (*Comm.* n. 124 et 125) pro foro externo, et probabiliter quandoque etiam pro foro interno tantum (*Comm.* n. 22.) applicari possunt.—

Ideo Episcopis horum Statuum Fœd. per suspensionem jubilarem vix ulla adimitur facultas. Idem valet, ratione habita Art. 3., 4. et 5. Form. T. quoad affin. ex copula illicita, etiam pro Canada et pro reliquis locis Missionum.

Nullas facultates, quod Episcopos attinet, durante hoc anno sancto esse suspensas, consequitur ex declar. S. Pœn. 21. Dec. 1899 (Am. Eccl. Rev., 1900, p. 206), quæ non tam suspensio facultatum pagellæ Pœn., quam monitio ad Ordinarios et Confessarios directa est, illis facultatibus prudenter non utendi pro iis pœnitentibus, qui tum temporis facile Urbem adire possunt.—Porro propter identitatem rationis et objecti idem valere debet quoad facultates a S. Sede per S. Congr. de Prop. Fide obtentas pro foro interno, ut supra. Insuper exeeptiones (a suspensione) ann. 1750, 1775 et 1825,

quæ illis Bullæ *Quod Pontificum* omnino æquales sunt, interpretans Aertnys VII. 215, 2. quoad facultates Apostolicas Episcoporum absolute dicit: "Excipiuntur (a suspensione) facultates in suos diœcesanos exercendæ.—Lehmkuhl II. 544 tenet, a suspensione non attingi, "facultates Episcopis sive a Conc. Trid. sive speciali privilegio a S. Sede datæ."

(4) Demum firmas et validas S. Pontifex declarat facultates "Antistitum Ordinum religiosorum, quæcunque ipsis in Regulares sibi subjectos ab apost. Sede tributæ sunt." Per hoc decernitur, facultates Superiorum Religiosorum exemptorum, quæ eisdem (Superioribus) in favorum suorum subditorum a S. Sede vel per regulam approbatam vel per specialia indulta concessæ sunt, per Bullam *Quod Pontificum* nullo modo vim suam amisisse.

Ut jam scriptioni finem imponam et dicta etiam Sacerdotibus nostris in sacro ministerio operantibus applicem, brevi summario ita dico: *Facultates, quas Sacerdotes a suis Episcopis habent, æque ac illæ Episcoporum ipsorum, per suspensionem Bullæ citatæ, nollo modo officiuntur, ita ut plane intactæ ac firmæ maneant;* cum Bulla Suspensionis Sacerdotes quoad facultates ab Episcopis acceptas, indirecte tantum respiciat. Profecto res aliter se habere nequit. Nam si cum quibusdam velimus supponere, per totum hunc annum facultates Formularum Episcopis nostris et per Episcopos Sacerdotibus in cura animarum operantibus concessas, esse absque valore eo quod a Papa propter Jubilæum suspensæ sint, supponere quoque quasi per absurdum debemus, S. Pontificem Jubilæum in detrimentum et destructionem Ecclesiæ potius, quam in ejus ædificationem exscripsisse. Quod enim facultates Formularum attinet, quisque vel parum in cura animarum versatus subscribet ei, quod Bened. XIV in const. *Apostolicum ministerium* ad Vic. Apost. Angliæ scripsit: eas scil. esse "privilegia quandoque opportuna, quandoque etiam ad animarum regimen necessaria." Si ita est, et S. Pontifex hasce Formulas per totum annum suspendisset, revera pastorationem Episcopis animarumque rectoribus difficillimam reddidisset, et sub pluribus respectibus saluti animarum damnum intulisset. Id a summo animarum Pastore factum esse, incredibile est.

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Analecta.

EX ACTIS LEONIS XIII.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA PAPAE XIII LITTERAE APOSTOLICAE QUIBUS POENITENTIARIIS IN BASILICIS ET ECCLESIIS URBIS PER CARDINALEM MAIOREM POENITENTIARIUM DEPUTATIS, ET CONFESSARIIS A CARDINALI URBIS VICARIO DESIGNANDIS, FACULTATES PRO ANNO IUBILARI CONCEDUNTUR.

LEO EPISCOPUS

Servus servorum Dei, ad perpetuam rei memoriam.

Quoniam divinae bonitatis munere contigit Nobis Iubilaeum magnum indicere in annum proximum, nihil iam restat quod exoptemus, quodque studeamus vehementius, quam ut successus prosperos habeat ac sperata beneficia, adiuvante Deo, affatim pariat. Nos quidem dabimus diligenter operam, ut civium aeque et peregrinorum saluti commoditatique toto eo tempore serviatur, summa voluntate providendo, ut ex rebus iis quae religioni, virtuti, pietati usui esse queant, nemo ullam in Urbe desideret. Verum ut, qui gravius aegrotant corpore, eorum valetudini assidere studiosius proximi solent eosque

nituntur omni ratione adducere ut se sanari patiantur, ita Nos eorum conditione magis movemur qui morbis animorum, hoc est delictis vitiisque altius impliciti teneantur. Eluere conscientiae labes poenitentia, et redintegrare Dei omnipotentis gratiam redintegratione virtutum, is nimirum fructus est Iubilaei maxime proprius. Huius rei causa, memores officii et caritatis, admissorum vinclis liberari atque ad sanitatem redire cupientibus Nos quidem, quantum in potestate Nostra est, minuendas difficultates et patens expediendum iter curabimus, videlicet ligandi et solvendi supremo interposito arbitrio.

Hoc consilio, quod decessores Nostri simili in tempore consueverunt, item Nos Confessariorum quum augendum numerum, tum dilatandam muneris potestatem censuimus. Sed quum talem pontificalis officii partem recte prudenterque administrari oporteat, omninoque de limitibus usuque facultatum praesto esse quod liqueat, idcirco Constitutioni inhaerentes f. r. Benedicti XIV—*Convocatis*—, in qua hoc de genere toto ea quae necessaria sunt perspicue absoluteque praecipiuntur, Nostro motu proprio certaque scientia ac de apostolicae potestatis plenitudine rem universam ad eum modum, quem his Litteris praescribimus, ordinandam ac dirigendam iubemus.

I. Venerabili Fratri Nostro Cardinali Maiori Poenitentiario per praesentes committimus ac demandamus, ut iuxta memorati Benedicti XIV Constitutionem, cuius initium—*In Apostolicae Poenitentiariae officio*—praeter consuetos trium Basilicarum S. Ioannis Lateranensis, S. Petri in Vaticano et S. Mariae Maioris Poenitentiarios minores, pro Basilica etiam S. Pauli via Ostiensi, toto Anno Sancto, similes Poenitentiarios designet, praetereaque alios, a se iam electos vel eligendos, tam in memoratis quatuor Basilicis, quam in reliquis quoque sive Saecularium, sive Regularium, ac praesertim, quoad fieri poterit, in variarum nationum Urbis ecclesiis, novos similiter Poenitentiarios deputet, et extra ordinem abunde multiplicet.

II. Porro hisce Poenitentiariis sive in quatuor Basilicis, sive in aliis Urbis Ecclesiis per Cardinalem Maiorem Poenitentiarium, ut praefertur, deputatis, vel per Anni Sancti cursum deputandis, subsequentes facultates, hoc dumtaxat Anno Sancto duraturas, de Apostolicae potestatis plenitudine concedimus et largimur; videlicet:

III. Absolvere possint per se ipsos tantum, et in foro dumtaxat conscientiae, quascumque personas sibi confitentes, etiam religiosas et regulares cuiuscumque sint Ordinis, Congregationis, et Instituti (etiamsi ex praescripto Superiorum, vel suarum Constitutionum etiam a Sede Apostolica approbatarum, vel alias ex indulto, decreto, aut praecepto Apostolico extra propriam Religionem peccata sua confiteri prohibeantur) a quibuscumque sententiis excommunicationis, aliisque ecclesiasticis censuris, etiam speciali modo, in Constitutione—*Apostolicae Sedis*—reservatis, nec non ab omnibus peccatis et excessibus, quantumcumque gravibus et enormibus, etiam Sedi Apostolicae reservatis: iniunctis tamen salutaribus poenitentiis, et aliis de iure iisdem poenitentibus iniungendis.—Excepto tamen crimine absolutionis complicis, quod ter aut amplius admissum fuerit.

IV. Absolvere item possint a supra dictis censuris et peccatis, pro quibus facultas concessa est § III, poenitentes quamvis censurae, quibus adstricti sunt, publicae sint, in locis unde venerunt, et quamvis deductae aut nominatim declaratae, ac denunciatae in iisdem locis sint per Ordinarios, aut alios quoscumque Iudices; praemonitis tamen poenitentibus de libello, ut infra, in his casibus publicis Poenitentiariae Apostolicae omnino submittendo. Post absolutionem nimirum conficiant libellum supplicem, expresso nomine, cognomine, ac Dioecesi poenitentis, et casu huiusmodi censurae publicae subiecto, et subtus scribant testimonium absolutionis ab eadem censura concessae, eumdemque poenitentem dirigant ad Officium Poenitentiariae Apostolicae, ut recipere possit Breve in forma *missi*, vel *remissi* absoluti, iuxta praxim eiusdem Officii Poenitentiariae.

Haereticos vero, qui fuerint publici dogmatizantes, non absolvant, nisi, abiurata haeresi, scandalum, ut par est, reparaverint.

Eos quoque, qui sectis vetitis massonicis aut aliis eiusdem generis nomen dederint, si occulti sint, absolvere possint, iniunctis de iure iniungendis: si vero occulti non sint, absolvere quidem eodem pacto possint, dummodo tamen iidem scandalum reparaverint.

V. A censura ab homine seu a quocumque iudice de par-

tibus nominatim lata absolvere possint pro foro interno tantum, ita ut pro foro externo ea absolutio nullatenus suffragetur.

VI. Qui bona vel iura ecclesiastica acquisierunt sine venia, non absolvantur, nisi iis restitutis, aut nisi se composuerint, vel sincere promiserint se composituros apud Ordinarium vel apud S. Sedem.

VII. Possint omnia et singula simplicia vota, etiam Sedi Apostolicae reservata, etiam iurata, commutare dispensando in alia pia opera.

VIII. Votum tamen perpetuae castitatis commutare dispensando possint tantum ob periculum incontinentiae ad effectum nubendi, monito poenitente facturum ipsum contra votum, si extra usum matrimonialem delinquat: remansurum proinde eodem prorsus ac antea voto castitatis obstrictum, si coniugi supervixerit.—Si autem votum istud emissum fuerit ante exactum annum sextum et decimum, nec postea tamquam novum ratum habitum, possint illud absolute dispensare commutando, iusta existente causa; qua in re confessarii conscientia oneratur.

IX. Votum etiam ingrediendae aut profitendae religionis commutare dispensando possint ad effectum nubendi ob praedictum periculum incontinentiae; ad effectum vero vitam tantum caelibem in saeculo ducendi, si poenitentes onera Religionis ferre se posse rationabiliter diffidant, vel si dote sufficienti ad ingrediendam Religionem careant.

X. Meminerint vero, sibi abstinendum ab eorum votorum commutatione, in quibus agitur de praeiudicio *tertii*. Quare in eo quod pertinet ad vota, quamvis simplicia, seu perseverantiae, seu alia emitti solita in aliqua Congregatione vel Communitate, ac vota obligatoria a tertio accepta, non se ingerant. Abstineant pariter a commutatione voti de non ludendo, praesertim quoad personas ecclesiasticas, seu saeculares, seu regulares: quoad alios vero, si forte, attenta personarum conditione et circumstantiis, iusta ratio pro commutatione afferatur, non aliter in casu ipsam concedant, quam excepto ludo alias quomodocumque prohibito, et iis praeterea conditionibus praescriptis unde ludus ex commutatione permissus honeste fiat. Nec dissimiliter se gerant circa vota poenalia, seu praeservativa

a peccatis, ne detur ansa peccandi liberius. Quod si fortasse eiusmodi occurrant adiuncta, quae aliquam commutationem merito exposcant, non aliam certe concedant, quam quae non minus a peccato committendo refrenet, quam prior voti materia.

XI. Dispensare possint cum constitutis in sacris super irregularitate ob delictum occultum, excepto homicidio voluntario.

XII. Cum illis qui, scienter vel ignoranter, cum impedimento gradus secundi et tertii, vel tertii solius, aut tertii et quarti, vel quarti solius consanguinitatis, vel affinitatis etiam ex copula licita provenientis, matrimonium iam contraxerunt, dummodo huiusmodi impedimentum occultum remaneat, dispensare pro foro tantum conscientiae possint ad remanendum in matrimonio.

XIII. Similiter, pro foro conscientiae tantum, dispensare valeant super impedimento dirimente occulto tam primi et secundi, quam primi tantum, aut secundi tantum gradus affinitatis ex copula illicita provenientis in matrimonio contracto; atque etiam, dummodo causae graves et quae canonice sufficientes habentur intersint, in contrahendo: ita tamen ut, si huiusmodi affinitas proveniat ex copula cum matre desponsatae, vel desponsandae, huius nativitas copulam antecesserit, et non aliter.

XIV. Dispensare similiter, pro eodem foro, tam de contracto, quam de contrahendo possint super impedimento cognationis spiritualis, itemque super occulto impedimento criminis, neutro tamen machinante, idest quando solum concurrant adulterium et fides data de matrimonio contrahendo post coniugis mortem.

XV. Dispensare ad petendum debitum possint in casu affinitatis incestuosae matrimonio supervenientis.

XVI. Ad petendum pariter debitum cum illis qui voto simplici castitatis obstricti matrimonium contraxerunt, dispensare valeant, illos monendo facturos contra id votum, si extra usum matrimonialem delinquant, ac remansuros eodem prorsus ac antea voto obstrictos, si coniugi supervixerint.

XVII. Super visitatione quatuor Basilicarum cum exteris,

qui vel ob paupertatem, vel ob gravem aliam causam in Urbe remanere non possunt, dispensare valeant, vel reducendo ad tres saltem dies visitationes earumdem Basilicarum alioquin per decem dies ab iisdem visitandarum, vel visitationes praescriptas in alia pia opera, prudenti suo quisque arbitrio, commutando.

XVIII. Cum civibus autem et incolis romanis, qui morbo, vel aliquo legitimo impedimento detenti, non valeant memoratas Basilicas visitare, possint praescriptas per viginti dies visitationes in alia pia opera, quae ab ipsis adimpleri queant, dispensando commutare: suam tamen conscientiam oneraturi, si super huiusmodi visitationibus inconsulto et sine iusta et rationabili causa sive cum exteris, sive cum romanis civibus aut incolis dispensaverint.

XIX. Ceterum alias facultates praedictis trium Basilicarum Poenitentiariis minoribus pridem concessas, aut forsitan concedendas per Cardinalem Maiorem Poenitentiarium vi generalium facultatum, quibus ex Benedicti XIV Constitutione—*Pastor bonus*—vel alias a Sancta Sede et a Nobis ipsis est instructus, salvas et firmas hoc ipso Iubilaei anno esse et fore, atque ab iis hoc etiam anno durante non secus ac alio quovis tempore erga omnes exerceri, iuxta eiusdem Constitutionis aliarumque respective concessionum tenorem, debere, et licite posse, decernimus et declaramus.

XX. Easdem vero facultates, tam in memorata Benedicti XIV Constitutione—*Pastor bonus*—et alias etiam ab Apostolica Sede vel a Nobis ipsis Cardinali Maiori Poenitentiario tributas, quam in praesentibus Nostris Litteris expressas atque contentas, praedicto Maiori Poenitentiario, et Apostolicae Poenitentiariae Officio confirmamus, et respective, quatenus opus sit, pro hoc Anno Sancto concedimus et impertimur, ad hoc ut ipse Maior Poenitentiarius iis omnibus et singulis tam per se ipsum, quam per alios quoscumque a se eligendos Confessarios in Urbe, uti licite valeat. Si quos autem casus ad ipsum Poenitentiariae Officium, vel ad aliquem ex dictis Poenitentiariis seu Confessariis deferri contingat, de quibus haud fuerit hisce in Litteris Nostris dispositum, vel qui in iisdem excepti sint; officium erit praefati Maioris Poenitentiarii, cui Poenitentiarii

minores et Confessarii praedicti varios eiusmodi casus rite patefacient, Apostolatum Nostrum super illis consulere: Nos autem eidem praescribere non omittemus quidquid opportunum in Domino iudicabimus, ut animarum vulneribus sanandis idonea remedia afferantur.

XXI. Quum autem, ad maiora animarum lucra anno isto salutaris expiationis comparanda, multiplicandos adhuc esse operarios, augescente messis copia, probe intelligamus; Praedecessorum Nostrorum vestigiis insistentes, Dilecto Filio Nostro Cardinali in Urbe eiusque Districtu Vicario in spiritualibus Generali, committimus, ut ex Confessariis, tam Saecularibus quam Regularibus, ab se alias ad audiendas confessiones approbatis, seu approbandis, quamplures, vel, si id satius censuerit, omnes etiam designet, qui facultates infra scriptas per Anni Sancti decursum exercere libere possint, ut nempe ipsi in obeundo sanctissimo ministerio utilius adlaborent.

XXII. Quare iidem confessarii absolvere possint per se ipsos tantum et in foro dumtaxat conscientiae personas sibi confitentes, non exceptis religiosis aut regularibus extra suum Ordinem confiteri prohibitis, a quibuscumque ecclesiasticis censuris etiam Summo Pontifici et Sedi Apostolicae, etiam speciali modo, in Constitutione—*Apostolicae Sedis*—reservatis (dummodo tamen huiusmodi censurae non sint publicae) nec non ab omnibus peccatis, excessibus quantumlibet gravibus, etiam Sedi Apostolicae reservatis; iniunctis tamen salutaribus poenitentiis, et aliis de iure iisdem Poenitentibus iniungendis. Excepto, eodem modo ac supra § III, crimine absolutionis complicis.

XXIII. Omnia et singula simplicia vota, etiam iurata, etiam Sedi Apostolicae reservata, exceptis castitatis, religionis, aliisque superius § X memoratis votis, dispensare commutando in alia pia opera valeant.

XXIV. Dispensare possint circa visitationes praescriptas quatuor Basilicarum, easque commutare eodem omnino modo ac conceditur Poenitentiariis § XVII et XVIII. Praeter hanc autem facultatem dispensandi circa praedictas visitationes sciant nullam aliam dispensandi cum quoquam facultatem sibi concedi.

XXV. Firmas singulis praeterea remanere volumus facultates, quas forte a S. Sede per S. Poenitentiariam aut alio legitimo modo consecuti sunt vel consequentur.

XXVI. Hisce autem amplioribus facultatibus, per praesentes Litteras ex Apostolicae benignitatis indulgentia attributis, intelligant omnes tam Poenitentiarii minores, quam Confessarii ceteri iisdem respective uniendi, uti se non posse, nisi cum iis poenitentibus, qui praesens Iubilaeum consequi sincere et serio volunt, atque ex hoc animi proposito ipsum lucrandi et reliqua opera ad id lucrandum necessaria adimplendi, ad Confessionem apud ipsos peragendam accedunt: neque item posse iidem uti cum iis poenitentibus, qui huius Anni Sancti Iubilaeum semel iam lucrati fuissent.

XXVII. Praeterea Religiosorum quoque utilitati uberius consulere, augendoque numero confessariorum, ex Iubilaei consuetudine, prospicere volentes, praemissas nuper facultates, quas confessariis a Cardinale Vicario designandis hoc anno competere statuimus §§ XXII, XXIII, XXIV, easdem omnes et singulas pari modo, pro eodem anno, tribuimus omnibus confessariis regularibus seu religiosis, etiam in Institutis votorum simplicium ab Apostolica Sede approbatis, qui ad audiendas suorum religiosorum confessiones fuerint rite, iuxta normam cuiusque Ordinis aut Instituti, deputati, ad hunc scilicet effectum, ut iidem confessarii facultates huiusmodi erga solos proprii Ordinis sive Instituti religiosos poenitentes, hoc Iubilaeum lucrari volentes, exercere in suis quisque coenobiis seu domibus libere et licite valeant. Quibus etiam religiosis confessariis facultatem dispensandi cum iisdem religiosis poenitentibus in sacris ordinibus constitutis super irregularitate ob delictum occultum contracta, quemadmodum concessum est § XI, tenore praesentium, sacri eiusdem Iubilaei gratia, concedimus et impertimur.

XXVIII. Nostrae itidem caritatis providentiam ad eos convertemus, qui legitima causa praepediuntur quominus decretas quatuor Basilicarum visitationes exequantur, quales sunt praesertim Moniales aliaeque virgines, seu mulieres in perpetua clausura viventes, vel oblatae, aliaeque in religiosis, aut piis Domibus, seu Conservatoriis degentes, itemque car-

ceribus seu custodiis detenti, et morbis affecti: aliis quippe nostris peculiaribus Litteris statuemus quae in Domino magis expedire videantur, ut et ipsi praemissarum absolutionum ac plenarii Iubilaei participes effici valeant.

XXIX. Quum vero de recto peculiarium huius generis facultatum usu saluberrima *Monita* praelaudatus Praedecessor Noster fel. rec. Benedictus XIV, pro ea qua praestabat sacrarum rerum peritia, memoratis suis Litteris, quarum initium—*Convocatis*—proposuerit, ea iterum edi separatim mandavimus, ut qui fidelium animabus per Poenitentiae Sacramentum adiuvandis praeficiuntur, sumant inde regulam, ad quam in perdifficili munere consilia ac iudicia sua religiose componant. Ac omnibus idcirco Confessariis, qui praestitutis facultatibus uti velint, eadem perlegi diligenterque considerari volumus, ne in re gravissima quidpiam a recto alienum ob rerum ignorationem, sibi vel invitis, excidisse, non sine acerbo animi dolore aliquando nanciscantur.

XXX. Cunctos interim sacrorum administros, quibus praestantissimum eiusmodi officium committi contingat, paterno affectu admonemus ut rite ipso, et, quibus par est, religionis, caritatis, prudentiae studiis perfungantur: quumque Ecclesiae filios ingemiscamus ex errorum invalescentium colluvie circumferri omni vento doctrinae, id in primis enitantur, ut cunctos doceant vias Domini, eosque a sapientia propellant, quae secundum Deum non est. Aequo autem animo, atque ad patientiam comparato excipiant universos, exemplo Illius confirmati, cuius personam gerere sibi datum est. Hac ratione fiet, ut poenitentes quum sibi viscera misericordiae coelestesque thesauros undique reserari conspiciant, alacriores convertantur ad Dominum, ac per Poenitentiae Sacramentum sese eidem reconciliare sollicite studeant.

Praesentes vero Litteras, omnesque et singulas concessiones, limitationes, monita, declarationes, ac voluntatis Nostrae significationes in iis contentas de nullo defectu impugnari et redargui posse, sed omnimoda firmitate validas esse, et censeri, et ab iis omnibus, ad quos pertinet, exactissime observari, eisque etiam, quorum favorem respective concernunt, plenissime suffragari volumus atque decernimus. Non obstantibus prae-

missis Nostris, aliisque Apostolicis, seu in Universalibus, Provincialibus, aut Synodalibus Conciliis editis Constitutionibus, et Ordinationibus, nec non quarumcumque personarum, aut Ordinum etiam Mendicantium, Congregationum, Societatum et Institutorum, etiam specialem et individuam mentionem promerentium, etiam iuramento, confirmatione Apostolica, vel quavis firmitate alia roboratis statutis, legibus, usibus, et consuetudinibus, etiam immemorabilibus, Indultis quoque et Privilegiis sub quibuscumque tenoribus, et formis; et quibusvis etiam suspensionum et derogatoriarum derogatoriis, aliisque efficacioribus clausulis, seu irritantibus Decretis, etiam simili motu, scientia, et potestatis plenitudine, et alias quomodolibet concessis, et iteratis vicibus confirmatis, et innovatis. Quibus omnibus et singulis, quatenus praesentibus in aliquo adversari dignoscantur, illis alias in suo robore permansuris, pro hac vice dumtaxat amplissime et latissime, ac specialiter et expresse, velut si eorum tenores praesentibus per extensum inserti forent, derogamus, et derogatum censeri volumus et decernimus.

Nulli ergo omnino hominum liceat paginam hanc Nostrarum concessionum, limitationum, monitorum, declarationum, mandatorum, decretorum, et voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare praesumpserit, indignationem Omnipotentis Dei, ac Beatorum Petri et Pauli Apostolorum eius se noverit incursurum.

Datum Romae apud Sanctum Petrum Anno Incarnationis Dominicae millesimo octingentesimo nonagesimo nono, duodecimo Kalendas Novembris, Pontificatus Nostri Anno vicesimo secundo.

C. *Card.* ALOISI-MASELLA, *Pro-Dat.*
A. *Card.* MACCHI.

VISA
De Curia I. De Aquila e Vicecomitibus.
Loco † Plumbi
Reg. in Secret. Brevium. I. CUGNONIUS.

E S. CONGREGATIONE DE PROPAGANDA FIDE.

I.

PARTECIPAZIONE DELLA DECISIONE DELLA S. C. CIRCA LA VERTENZA RELATIVA ALL'INSEGNAMENTO CLASSICO PER I FRATELLI DELLE S. C.

Protocollo N. 36549. Roma li 11 Cennaio 1900.

Eme ac Rme Dne Mi Obme:

Eminentiam Tuam pro meo munere certiorem facio Emos Patres hujus S. Congregationis in generalibus Comitiis die 11ª Decembris 1899 habitis examini subjecisse quaestionem de facultate pro Fratribus Scholarum Christianarum docendi linguam latinam et graecam in eorum scholis, et ad Dubia:

1. Se attese le nuove istanze convenga accordare ai Fratelli delle Scuole Cristiane dimoranti negli Stati Uniti di America la dispensa dalla Regola, che loro proibisce l'insegnamento della lingua latina e greca:

Risposero :—Negative et amplius.

2. Se sia espediente differir l'esecuzione di questa decisione:

Risposero :—Negative, et amplius, et ad mentem. Mens est, che si dia un formale precetto al Superiore Generale per fargli conoscere, che l'insegnamento della lingua latina e greca nei suoi Instituti di America si tollera fino al termine del corrente anno scolastico solamente. Inoltre che si comunichino le dette risoluzioni per mezzo dell'Emza Vra anche alla Gerarchia Cattolica degli Stati Uniti, rilevando all'Episcopato Americano, che quantunque la S. Sede favorisca l'insegnamento degli studi classici, e specialmente del latino, servendosi all'nopo eziandio di Ordini Religiosi dediti per le loro regole a siffato insegnamento, nondimeno volendo che si mantenga negli Instituti religiosi l'osservanza perfetta delle loro regole, lo proibisce ai Fratelli delle Scuole Cristiane, ed é suo desiderio che essi negli Stati Uniti accrescano invece le loro scuole tecniche e commerciali.

Huiusmodi vero decisiones Sanctitas sua in audientia diei 6 vertentis mensis in omnibus confirmare dignata est.—Cum vero per earum participationem meo muneri satisfecerim, nihil omnino dubitans, quin Rmi Episcopi istius Regionis pro sua erga S.

Sedem devotione iisdem morem gerant, manus tuas maximo cum obsequio humillime deosculor.

Eminentiae Tuae

Hmus Devmus Servus

M. *Card.* LEDOCHOWSKI, *Praef.*

ALOISIUS VECCIO, *Secretarius.*

Emo Sigr Carde GIACOMO GIBBONS,

Arcivescovo di Baltimora.

II.

Romae, die 8 Januarii 1900.

Illme et Revme Domine:

Ad omnem perplexitatem e medio tollendam circa interpretationem Apostolicae Constitutionis *Quod Pontificum* prid. Kal. praeteriti Octobris editae super suspensione indulgentiarum et facultatum, vertente hoc anno universalis Jubilaei, curae mihi est, universos sacrorum Antistites sacrae huic Congregationi subjectos certiores reddere:

I. Omnes facultates Episcopis aut locorum Ordinariis *pro foro externo* concessas, vertente hoc jubilari anno perdurare;

II. Facultates *pro foro interno* ab hoc S. Consilio Christiano Nomini Propagando concessas, uti Summus Pontifex in audientia diei 6 vertentis Januarii benigne indulsit, adhiberi pariter posse decurrente Jubilaei tempore, in casu gravis incommodi.

Haec dum Amplitudini Tuae, pro meo munere, significo, Deum precor, ut Te diutissime sospitet.

M. *Card.* LEDOCHOWSKI, *Praef.*

ALOISIUS VECCIA, *Secretarius.*

E S. CONGREGATIONE RITUUM.

Die 27 Maii.

IN FESTO S. BEDAE VENERABILIS CONF. ET ECCL. DOCT.

DUPLEX.

Omnia de Communi Conf. non Pont. praeter sequ.

In utrisque Vesp. ad Magnificat. Ant. O Doctor optime, beate Beda, divinae etc.

V. Amavit.

Oratio.

Deus, qui Ecclesiam tuam beati Bedae Confessoris tui atque Doctoris eruditione clarificas: concede propitius famulis tuis; eius semper illustrari sapientia et meritis adiuvari. Per Dominum.

In I. Nocturno Lect. Sapientiam. de Comm. Doct.

IN II. NOCTURNO.

Lectio iv.

Beda presbyter Girvi, in Britanniae et Scotiae finibus ortus, septennis sancto Benedicto Biscopio abbati Wiremuthensi educandus traditur. Monachus deinde factus vitam sic instituit, ut dum se artium et doctrinarum studiis totum impenderet, nihil unquam de regulari disciplina remitteret. Nullum fuit doctrinae genus, in quo non esset diligentissime versatus; sed praecipua illi cura divinarum Scripturarum meditatio, quarum sententiam ut plenius assequeretur, graeci hebraicique sermonis notitiam est adeptus. Tricesimo aetatis anno, abbatis sui iussu sacerdos initiatus, statim, suasore Acca Hagulstadensi episcopo, sacros explanare libros aggressus est: in quo sanctorum Patrum doctrinis adeo inhaesit, ut nihil proferret nisi illorum iudicio comprobatum, eorundem etiam fere verbis usus. Otium perosus semper, ex lectione ad orationem transibat ac vicissim ex oratione ad lectionem: in qua adeo animo inflammabatur, ut saepe inter legendum et docendum lacrymis perfunderetur. Ne autem rerum fluxarum curis distraheretur, delatum abbatis munus constantissime detrectavit.

R. Honestum fecit.

Lectio v.

Scientiae ac pietatis laude Bedae nomen sic brevi claruit, ut sanctus Sergius Papa de eo Romam arcessendo cogitaverit; quo difficillimis scilicet, quae de rebus sacris exortae erant, quaestionibus definiendis conferret operam. Emendandis fidelium moribus, fidei vindicandae atque adserendae libros plures conscripsit: quibus tantam sui apud omnes opinionem fecit,

ut illum sanctus Bonifacius episcopus et martyr Ecclesiae lumen praedicaverit, Lanfrancus Anglorum doctorem, Concilium Aquisgranense doctorem admirabilem dixerit. Quin eius scripta eo adhuc vivente, publice in Ecclesiis legebantur. Quod cum fieret, quoniam ipsum sanctum minime appellare liceret, venerabilis titulo efferebant: qui deinde veluti proprius sequutis etiam temporibus semper habitus est. Eius autem doctrinae eo vis efficacior erat, quod vitae sanctimonia religiosisque-virtutibus confirmabatur. Quamobrem discipulos, quos multos et egregios imbuendos habuit, studio et exemplo non litteris modo atque scientiis, sed etiam sanctitate fecit insignes.

R. Amavit eum.

LECTIO VI.

Aetate demum et laboribus fractus, gravi morbo correptus est. Quo cum amplius quinquaginta dies detentus esset, consuetum orandi morem Scripturasque interpretandi non intercepit: eo namque tempore Evangelium Ioannis in popularium suorum usum anglice vertit. Cum autem in Ascensionis praeludio instare sibi mortem persentiret, supremis Ecclesiae Sacramentis muniri voluit: tum sodales amplexatus, atque humi super cilicio stratus, cum illa verba ingeminaret Gloria Patri et Filio et Spiritui Sancto, obdormivit in Domino. Eius corpus, suavissimum, uti fertur, spirans odorem, sepultum est in monasterio Girvensi, ac postea Dunclinum cum sancti Cuthberti reliquiis translatum. Eum tamquam doctorem a Benedictinis aliisque religiosis familiis ac dioecesibus cultum Leo decimus tertius Pontifex Maximus, ex Sacrorum Rituum Congregationis consulto, universalis Ecclesiae Doctorem declaravit, et festo ipsius die Missam et Officium de Doctoribus ab omnibus recitari decrevit.

R. Iste homo.

IN III. NOCTURNO.

Lectio sancti Evangelii secundum Matthaeum.

LECTIO VII. Cap. 5.

In illo tempore: Dixit Jesus discipulis suis: Vos estis sal terrae. Quod si sal evanuerit; in quo salieter? Et reliqua.

Homilia Venerabilis Bedae Presbyteri.

In Evang. Vos estis sal terrae.

In terra humana natura, in sale sapientia verbis significatur. Salis enim natura terra efficitur infructuosa. Unde quasdam urbes legimus, victorum ira, sale seminatas. Et hoc convenit apostolicae doctrinae, ut sale sapientiae compescat in terra humanae carnis luxum saeculi, aut foeditatem vitiorum germinare. Quod si sal evanuerit; in quo salietur? Id est, si vos, per quos condiendi sunt populi, propter metum persecutionum, aut terrorem, amiseritis regna coelorum, extra Ecclesiam positi, inimicorum opprobria sustinetis non dubium.

Vos estis lux mundi: id est, vos, quia vera luce illuminati estis, lux eis qui in mundo sunt, esse debetis. Non potest civitas abscondi supra montem posita: id est, apostolica doctrins super Christum fundata; sive Ecclesia super Christum ex multis gentibus fidei unitate constructa, et caritatis bitumine conglutinata: quae sit tuta intrantibus, et laboriosa adeuntibus, habitatores custodit, et omnes inimicos secludit.

R. Iste est.

Lectio viii.

Neque accendunt lucernam, et ponunt eam sub modio, sed super candelabrum. Sub modio ergo lucernam ponit quisquis lucem doctrinae commodis temporalibus obscurat et tegit: super candelabrum vero, qui se ita ministerio Dei subiicit, ut superior sit doctrina veritatis, quam servitus corporis. Aliter Salvator accendit lucernam, qui humanae testam naturae flamma suae divinitatis implevit, et hanc super candelabrum, id est Ecclesiam, posuit, quod in frontibus nostris fidem suae incarnationis fixit. Quae lucerna non potuit sub modio poni, id est, sub mensura legis includi; nec in sola Iudaea, sed in universo illuxit orbe.

R. In medio Ecclesiae.

Lectio ix. de S. Joanne I. Papa, Mart.

Missa. In medio Ecclesiae, de Communi Doctorum, praeter Orationem uti supra. Et dicitur Credo.

E SACRA CONGREGATIONE SUPER NEGOTIIS ECCLESIAST. EXTRAORDINARIS.

INDULTUM SUPER IEIUNIO ET ABSTINENTIA PRO AMERICA LATINA.

Die 6 Iulii 1899.

Archiepiscopi et Episcopi Americae Latinae, in Urbe, in plenarium Concilium congregati, Sanctissimo D. N. Leoni PP. XIII, gloriose regnanti, exposuerunt maximam difficultatem in qua, ob speciales regionum conditiones, versantur fideles suarum dioecesium, servandi ecclesiasticas leges de ieiunio et abstinentia non obstantibus amplissimis indultis a S. Sede iam concessis. Supplices proinde dederunt preces ut Sanctitas Sua ampliorem et generalem pro America Latina dispensationem concedere dignaretur.

Porro Sanctissimus Pater, referente me infrascripto S. C. Negotiorum Ecclesiasticorum extraordinariorum Secretario, re mature perpensa atque praehabito voto nonnullorum S. R. E. Cardinalium, attentis gravissimis causis allatis, volens animarum necessitatibus atque anxietatibus occurrere, servata ecclesiastica lege ieiunii et abstinentiae ac salvis permanentibus excusationibus ab eadem lege iure communi, iuxta regulas probatorum auctorum admissis, nec non specialibus indultis singulis ecclesiasticis provinciis hactenus impertitis, et adhuc vigentibus, donec perduraverint, statuit concedere *ad decennium*, prout concedit, omnibus Americae Latinae Ordinariis, facultatem, parochis, confessariis et aliis viris ecclesiasticis subdelegabilem, dispensandi ipsorum arbitrio, singulis annis et facta mentione apostolicae delegationis, fideles qui id petierint, etiam religiosos utriusque sexus de consensu tamen suorum superiorum ecclesiasticorum, a lege ieiunii et abstinentiae, dummodo:

1. *Lex ieiunii sine abstinentia* a carnibus servetur feriis VI adventus et feriis IV quadragesimae.

2. *Lex ieiunii et Abstinentiae* a carnibus servetur feria IV cinerum, feriis VI quadragesimae et feria V maioris hebdomadae.

Sed diebus ieiunii semper licebit omnibus, etiam regularibus, quamvis specialem dispensationem non petierint, in collatione serotina, uti ovis ac lacticiniis.

3. *Abstinentia a carnibus* sine ieiunio servetur in quatuor per-

vigiliis festorum Nativitatis D. N. I. C., Pentecostes, Assumptionis in coelum B. M. V. et Sanctorum Apostolorum Petri et Pauli.

4. In singulis regionibus serventur conditiones quoad precum recitationem et eleemosynarum erogationem atque destinationem, hactenus in concessione indultorum pontificiorum servari solitae.

Parochis autem et aliis sacerdotibus subdelegatis ab Episcopis vetitum est quidquid aliud petere aut acceptare occasione dispensationum ab ipsis impertitarum.

Firma vero permanent privilegia Americae Latinae in Const. *Trans Oceanum*, 18 Apr. 1897, concessa.

Et super his Sanctissimus Dominus mandavit praesens edi decretum atque in acta S. C. Negotiorum Ecclesiasticorum extraordinariorum referri.

Contrariis quibuscumque non obstantibus.

Datum Romae e Secretaria S. C. Negotiorum Ecclesiasticorum extraordinariorum, die, mense et anno praedictis.

FELIX CAVAGNIS, *Secretarius.*

APOSTOLIC DELEGATION, UNITED STATES OF AMERICA.

No. 8850.

WASHINGTON, D. C., January 30, 1900.

Your Excellency:—Having been asked by a number of the Rt. Rev. Bishops whether or not, and to what extent, the faculties which, in this country, they hold and use, by concession from the Sacred Congregation of Propaganda, were withdrawn by the Pontifical Decree regulating the use of faculties and indulgences for the Holy Year, now in course, and the interpretation of that Pontifical document being beyond the limits of my powers, I thought it best, some time ago, to ask for authoritative information and instructions on the subject. I have just received from the Most Eminent Cardinal Prefect of Propaganda a letter under date of January 12, 1900, NN. 36899–36930, in which he gives me the following information:

The Most Eminent Prefect, as he was bound to do, submitted the question to the Sacred Penitentiaria, which replied

that the faculties "in foro externo" are not suspended. Moreover, as regards the "forum internum," the Most Eminent Cardinal Prefect has graciously taken pains to consult the Holy Father himself, who, in an audience of the 6th of this current month, deigned to concede that, "in foro interno," the faculties may be used in case of "grave incommodum." The words of the letter of the Cardinal Prefect to me are as follows:

Essendo stato in proposito interpellata la S. Penitenzieria, come era necessario, essa ha detto che le facolta' del foro externo non sono sospese. Quanto a quelle del foro interno il S. Padre, nell' udienza dell 6 corr. ha concesso che possono usarsi nel caso di grave incomodo."

With sentiments of highest esteem and fraternal charity, I remain,

Most faithfully yours in Xt.,

SEBASTIAN, *Archbishop of Ephesus,*
Apostolic Delegate.

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Documents for the month are:

I.—APOSTOLIC LETTER designating the special faculties granted to the *Poenitentiarii et Confessores* during the Jubilee year.

II.—S. CONGREGATION OF THE PROPAGANDA:

1. Sanctions the continuance (to the end of the present scholastic year) of the dispensation allowing the Brothers of the Christian Schools to teach Latin and Greek in their American colleges. After the expiration of the current school-year the original Rule is again to take effect.
2. Interprets the suspension of Faculties and Indulgences for the Holy Year.

III.—S. CONGREGATION OF RITES gives the text of the Office of St. Bede the Venerable, which becomes obligatory on May 27 of next year (1901).

IV.—S. CONGREGATION FOR EXTRAORDINARY ECCLESIASTICAL AFFAIRS publishes a Decree regulating the observance of the laws of fasting and abstinence for the Latin Provinces of South America.

V.—APOSTOLIC DELEGATION, UNITED STATES OF AMERICA, communicates the reply of the Prefect of the S. Congregation of Propaganda to the question whether and to what extent the "Decree regulating the use of faculties and indulgences for the

Holy Year" limits the regular faculties of the American Bishops. The answer of the Cardinal Prefect, after consulting the Penitentiary Apostolic, is that the usual faculties for missionary countries to be used *in foro externo* are not affected by the Decree, and that even for the *forum internum* such faculties may be used in cases where their non-use would cause a *grave incommodum.*

ONLY ONE "MISSA EXEQUIALIS" PRIVILEGED "IN DIE OBITUS."

Qu. Will you, at your convenience, answer in the REVIEW the following question: Is it a fact that there is a decree of the Sacred Congregation according to which it is not allowed to have two solemn Requiem Masses sung, when these Masses are celebrated in different churches and on different days and with the body present in each case? and if so, would you kindly give the decree and oblige

CHICAGIENSIS.

Resp. The *missa exequialis* is a privileged Mass; that is to say, it may be celebrated on days when the rubrics forbid ordinary votive and Requiem Masses. But the privilege is restricted to a single Mass, even when a double funeral takes place, as in the above-mentioned case, where the corpse is transferred from one church to another. "Advertendum est," says à Carpo, "missam solemnem de Requiem iterari non posse, sed unicam esse oportere, nisi dies occurrat admittens missas privatas de Requiem. S. R. C. 23 Maii 1846."

On days when votive or Requiem Masses may be said independently of the exequial privilege, for instance, on feasts of semi-double rite; or on certain days of the week when Requiem Masses may be said on feasts of double minor rite by those who have the indult of the privileged altar; or in the case of special indults for confraternities, religious Orders, etc., two or more exequial Masses may of course be celebrated in the same or in different churches; and in that case the *missa in die obitus* is the proper Mass.

"Praeter sacerdotem qui cantat missam exequiarum solemnem, nullus alius pro defuncto, exequiarum causa seu officii funeralis, *sive in eadem sive in diversa ecclesia*, missam de Requiem celebrare potest, *nisi dies illa missas privatas defunctorum permittat.* Ex alio tamen titulo, scilicet confraternitatis, religionis, benefactoris, alia missa exequialis cantari potest in die obitus seu depositionis sed non postea, corpore non praesente aut alibi sepeliendo, iisdem diebus, quibus permittuntur anniversaria." (Decr. 19 Sept. 1654.)

THE FACULTY TO BLESS BELLS.

Qu. In our faculties we receive the privilege of blessing various objects which, according to the Roman Ritual, are reserved to the bishops; but from these are excepted "benedictiones in quibus intervenit sacra unctio."

Could a bishop give the faculty, say, to bless bells (solemnly), to his rural dean; and if he did so, could the dean, being a simple priest, use the Holy Oils in the blessing, as the Ritual prescribes for the bishop?

Resp. If the bishop sub-delegates a priest to bless bells with the solemn ceremonial of the Pontifical, he gives also the right to use the Holy Oils for that purpose.

"An liceat sacerdoti ab Episcopo subdelegato ad benedictionem nolarum, quum debeat formam servare in Pontificali Romano praescriptam, unctiones adhibere?"

Resp. S. R. C., 23 Junii, 1853, "*Affirmative*" (*Colleet.* Congr. de Prop. Fid. n. 1947).

DR. MIVART AND THE "AMERICAN ECCLESIASTICAL REVIEW."

Editor AMERICAN ECCLESIASTICAL REVIEW.

Dear Sir:—No doubt you have noticed Dr. Mivart's attempt, in his recent article, "The Continuity of Catholicism," in the *Nineteenth Century*, to justify his wanton aspersions upon the ecclesiastical authorities of the Church by misleading references to the writings of Dr. Wilfrid Ward, and to certain statements by the Abbé Hogan which first appeared in the ECCLESIASTICAL REVIEW, under the heading of "Clerical Studies." Any one who takes the trouble to read in the original

Dr. Mivart's references must at once realize the thorough disingenuousness of his proceeding. But what I wish to call attention to in this connection is not so much Dr. Mivart's insincerity,—which he demonstrates only more clearly by his letter in the London *Times*, wherein he seeks to shift the responsibility of his utterances upon some vague and unnamed personages,—as rather to the vile way in which the New York *Independent*, as the leading representative of anti-Catholic religious journalism in America, comments upon the whole matter. And I venture to express the hope that the REVIEW will not neglect this excellent opportunity to expose the discreditable method which the so-called religious editor of the *Independent* habitually adopts in dealing with subjects that afford it a chance of misinterpreting the attitude of the Church authorities toward those who violate the covenant which entitled them to her privileges. I quote the last paragraph of the editorial in the *Independent* of February 1, 1900, which pretends to state Dr. Mivart's case.

"The chief interest in the case lies in the light it throws on the repression which can be and is practised on belief and investigation in the Catholic Church, and the failure of that policy. There is no need to feign surprise at the prevalence of skepticism in that Church. We *suppose* unbelief in the essential doctrines of historical Christianity is more prevalent in the educated circles of Catholicism than in any other Christian Church, barring the Unitarian. This is less true in this country than in Europe, and there, at least, it must not be *supposed* that the clergy are free from the disease. Dr. Mivart has simply stated facts, and has exposed the weakness of the policy of repression. He is the victim of his plain talk, but we do not believe he will be forced out of his Church."

It is barely possible to convey a more erroneous and unjust impression of the condition which seemingly induced Dr. Mivart to speak his religious mind to the English-speaking world through some of its leading secular monthlies. "Dr. Mivart has simply stated facts"—the *Independent* knows; and it is glad to endorse the facts; and its many readers will devoutly believe its endorsement, just as they believe what Dr. Mivart vaguely pretends to quote from the articles in the AMERICAN ECCLESIASTICAL REVIEW. Do tell your readers how not only Dr. Mivart, but also the *Independent*, with its interesting and finely-wrought literary articles and editorial comments, habitually misrepresents Catholic teaching and practice, whilst pretending to witness to the truth and, like the cultured pharisee, feigning impartial friendliness to the Church. But one need only leave the path of orthodoxy or play the rebel and traitor in her camp, in order to commend himself to the favor of the religious editor of the *Independent*. That journal has the unerring

instinct of the kite for the carrion, and is never so well at ease as when fraternizing with the discreditable camp-followers of the Church Militant of Christ. It has often been a matter of wonder to me that the REVIEW did not read it a lesson, since it ignorantly and maliciously trespasses upon the ecclesiastical field. G.

Resp. The ECCLESIASTICAL REVIEW is not particularly concerned with what the *Independent* may say. We address readers who are not likely to take their views of Catholic subjects from a Protestant magazine, however plausible and successful that magazine may be in setting forth its biased views of the Church to those who are ignorant of Catholic doctrine and motives. Priests who are consulted by honest-minded persons about the truth of such statements surely ought to know what to answer. The best reply which a Catholic can give is to bid the inquirer examine the facts as they are, and the legitimacy of the deductions drawn from them by prejudiced or ignorant writers. That sort of honest proceeding will reveal the falsehood and subterfuge, the worldly wisdom and the bitter zeal, which inspire the *Independent's* misrepresentations of Catholic authority.

As for Dr. Mivart's making use of quotations from the ECCLESIASTICAL REVIEW to strengthen his utterly false and disloyal argument, we do not feel called upon to make any comment. The very fact of his citing "the number for 1897" of the AMERICAN ECCLESIASTICAL REVIEW must lead the reader to suspect the reference; and his bald statement "of a startling theological innovation" made by "a Catholic writer, with the letters H. J. H.," proves that Dr. Mivart never saw or read the article in question, or, if he did so, utterly mistook its meaning. If the American writers under whose name Dr. Mivart seeks to shelter his heterodoxy were on a par with those "learned theologians" and "devout Catholics" of his acquaintance, who hold the detestable doctrines which he sets forth to a non-Catholic audience, the AMERICAN ECCLESIASTICAL REVIEW would never have published them, or else the American Episcopate would have promptly enforced its rights of censorship. Hence we hold ourselves free from the task of rendering Dr. Mivart more attention than his clamorous

tirade against the Church has already given him, and wholly endorse the sentiment of a recent writer in the *Catholic Columbian*, who says: "Regrettable, too, and not by any means to his credit, is the manner in which, in his 'Continuity of Catholicism,' Dr. Mivart lugs in the names of Dr. Wilfrid Ward and of the scholarly Sulpitian, Abbé Hogan, and tries to make it appear that those unimpeachable Catholics sustain or sustained his injurious and heretical views."

A PROFESSION OF FAITH FOR CATHOLIC SCIENTISTS.

Much more important than the declaration which Dr. St. George Mivart has made of his heretical and degrading tenets regarding doctrines of the Church which do not meet his scientific experiences, is Cardinal Vaughan's letter to the clergy of the Archdiocese of Westminster, which gives us a form of profession of faith to be exacted from persons who hold views like those enunciated by Dr. Mivart. There can be no doubt that the various censurable expressions to which the English scientist has of late given utterance in public print, reflect a state of mind and heart which is not confined to the utterer or to England; although it is certainly untrue that, as he claims in his defence, the like opinions can be held by any practical and well-informed Catholic. There are nominal Catholics everywhere in whom the struggle with self and the insinuating spirit of the world has weakened the simple apprehension of the things of God; and who, under the plea that all science is from God, make it gradually the exclusive object of their worship, thus hoping to escape the humiliating condition which opens heaven only to those who have learned to regard the foolishness of this world as a gain in truth.

Dr. Mivart did not always think and write as he thinks and writes to-day. Nearly thirty years ago, when Professor Huxley published the first smarting review of Dr. Mivart's *Genesis of Species*, the latter made a splendid defence of the Catholic position, and proved, as he himself expresses it, "that even the strictest ultramontane Catholics are perfectly free to hold the doctrine of evolution;" that the principles

defended by "St. Thomas Aquinas and the Jesuits" and those "who look to Rome for doctrinal decisions . . . can perfectly harmonize with the requirements of modern science, and have, as it were, provided for the reception of its most advanced speculations."[1] He deemed it even then superfluous to assert "that Catholics are free and unembarrassed in their geology and palæontology" (p. 184); and could taunt his adversary with ignoring what he himself appears to have forgotten: "Professor Huxley, indeed, must know well that, in addition to the authority of approved writers of ancient and modern times, there is a *living authority* [the italics throughout are ours] in the Church. That authority, moreover, is ready at any moment to condemn heresy in the published expressions of any of her children, and *certain to detect it*" (p. 186). How well if he could have remembered as he wrote then: "I confess myself weary of these tedious declamations as to the incompatibility of science with Christianity on the one side, as also of timid deprecations on the other. The true position of these two powers justifies neither such hopes nor such fears; *for in truth no possible development of physical science* (and as to Biology I claim to speak with some slight knowledge) *can conflict with Christian dogma*, and therefore every attempt to attack from that basis is necessarily futile" (p. 189). And how is all this now? *O quantum mutatus ab illis!*

Dr. Mivart may tell us that he has learned more than he knew in 1872; that he has seen the inconsistencies of those who represent Catholic authority; and has therefore come to distrust the pronouncements of the Church against science. But all that has nothing to do with the eternal indefectibility of the Church, who, independently of science, teaches dogma in terms plain enough to anybody whose heart's eye has not lost its sight. The fact that a man has seen many things does not imply the superiority of his vision; nor is growing age a guarantee of growing clearness of sight. All his knowledge of human science has not made him any wiser than Professor Huxley, whose superiority in science he generously acknowl-

[1] *Contemporary Review*, January, 1872: "Evolution and its Consequences," pp. 176, 177.

edged in the article from which we have quoted. He has cast his lot with the teachers who seek to belittle authority, and has become like to them.

But even in this his career is so far not without its lesson to Catholics. "All Christians," he wrote in 1872, "owe a debt of gratitude to Professor Huxley, for calling forth more clearly the certainty that their religion has nothing to fear from the doctrine of evolution. It is, however, Catholic Christians who are pre-eminently beholden to him for occasioning a fresh demonstration of the wonderful way in which their greatest teachers of bygone centuries, though imbued with the notions and possessing only the rudimentary physical knowledge of their days, have yet been led to emit fruitful principles by which the Church is prepared to assimilate and harmonize even the most advanced teachings of physical science" (p. 188). How far the Church allows her children justly to go in this respect is well defined in Cardinal Vaughan's letter; and it is for having occasioned such a definition that we must now be beholden to Dr. Mivart, who may yet retrace his steps and thus advance to the true wisdom which is always ahead of, but always in accord with, true science. We print the Cardinal's letter, which will serve as a sort of compass to Catholics who may be in danger of straying from the old and unchangeable landmarks of Catholic dogma amid the all-pervading fogs of advanced science.

ARCHBISHOP'S HOUSE, WESTMINSTER.

Feast of St. Peter's Chair, 1900.

Rev. Dear Father:—Dr. St. George Mivart, in his articles entitled "The Continuity of Catholicism" and "Some Recent Apologists," in the *Nineteenth Century* and the *Fortnightly Review* for January, 1900, has declared, or at least seemed to declare, that it is permissible for Catholics to hold certain heresies—regarding the Virginal Birth of our Lord and the Perpetual Virginity of the Blessed Virgin; the Gospel account of the Resurrection and the immunity of the sacred Body from corruption; the reality and transmission of original sin; the Redemption as a real satisfaction for the sins of men; the ever-

lasting punishment of the wicked; the inspiration and integrity of Holy Scripture; the right of the Catholic Church to interpret the sense of Scripture with authority; her perpetual retention of her doctrines in the same sense; not to speak of other false propositions. As he has thereby rendered his orthodoxy suspect, and has, moreover, confirmed the suspicion by failing, after three notifications, to sign the annexed profession of faith when tendered to him by me, it now becomes my duty to take further action, and I hereby inhibit him from approaching the Sacraments, and forbid my priests to administer them to him, until he shall have proved his orthodoxy to the satisfaction of his Ordinary.

Believe me to be, Rev. dear Father, your faithful and devoted servant,

HERBERT CARDINAL VAUGHAN,
Archbishop of Westminster.

P. S.—If it were true, as Dr. Mivart asserts, that there were persons calling themselves Catholics who hold any of the above heresies, it would be necessary to remind them that they have ceased in reality to be Catholics, and that if they were to approach the Sacraments they would do so sacrilegiously, at the peril of their souls, and in defiance of the law of the Church.

HERBERT CARDINAL VAUGHAN.

The profession of faith which Dr. Mivart was called upon to sign ran as follows:

FORMULA.

I hereby declare that, recognizing the Catholic Church to be the supreme and infallible guardian of the Christian Faith, I submit therein my judgment to hers, believing all that she teaches, and condemning all that she condemns. And in particular I firmly believe and profess that our Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages, in the fulness of time, for us man and for our salvation, came down from Heaven and was conceived by the Holy Ghost, and born of the Virgin Mary—that is to say, that the same Jesus Christ had no man for His father, and that St. Joseph was not his real or natural father; but only His reputed or foster father.

I therefore firmly believe and profess that the Blessed Virgin Mary conceived and brought forth the Son of God in an ineffable manner by the operation of the Holy Ghost, and absolutely without loss or detriment to her Virginity, and that she is really and in truth, as the Catholic Church most rightly calls her, the "Ever Virgin;" that is to say, Virgin before the birth of Christ, Virgin in that birth, and Virgin after it, her sacred and spotless Virginity being perpetually preserved from the beginning, then, and for ever afterwards.

I therefore condemn and reject as false and heretical the assertion that doubt or denial of the Virgin Birth of Christ or the perpetual Virginity of the Blessed Mary, Mother of God, is—or at any future time ever can be in any sense whatever—consistent with the Holy Catholic Faith. (*Cf.* Nicene and Apostles' Creed and Constitution of Paul IV, "Cum Quorundam," and Clement VIII, "Dominici Gregis.")

I believe and profess that our Lord Jesus Christ, after His death and burial, rose again from the dead, and that His Body, glorified in His Resurrection, is the same as that in which He suffered and died for us upon the Cross. I reject and condemn the statement that the Body of Christ rotted in the grave or suffered corruption as false and heretical, and contrary to the Holy Catholic Faith now and in all future time.

I firmly believe and profess in accordance with the Holy Council of Trent, that the first man Adam, when he transgressed the command of God in Paradise, immediately lost the holiness and justice in which he had been constituted, and that he incurred through that prevarication the wrath and indignation of God, and that this prevarication of Adam injured, not himself alone, but his posterity, and that by it the holiness and justice received from God were lost by him, not for himself alone, but for us all (*Cf.* Council of Trent, Session V).

I firmly believe and profess that Our Lord died upon the Cross, not merely (as Socinus held) to set us an example or an "object-lesson" of fidelity unto death, but that He might give Himself "a redemption for all" by "bearing our sins in His Body upon the tree," that is, by making a true and full satisfaction to the offended justice of God for the sins, original and actual, of all men, and that these sins are taken away by no other remedy than the merit of the "One Mediator, our Lord Jesus Christ" (1 Tim., 5), who has reconciled us to God in His own Blood; "made unto us justice, sanctification, and redemption" (1 Cor., i, 30. *Cf.* Council of Trent, Session V).

I reject and condemn all doctrines which deny the reality and transmission of original sin, and the perfect sufficiency of the atonement

by which man is reconciled to God in the Blood of Jesus Christ, as false and heretical, and contrary to the Holy Catholic Faith now and at all future time.

I firmly believe and profess that the souls of men after death will be judged by God, and that those who are saved will "go into everlasting life" (Matt. xxv, 46), and those who are condemned "into everlasting punishment." I reject as false and heretical all doctrines which teach that the souls in Hell may eventually be saved, or that their state in Hell may be one which is not of punishment. (*Cf.* Constitution of Council of Lateran IV.)

In accordance with the Holy Councils of Trent and of the Vatican, I receive all the books of the Old and New Testament with all their parts as set forth in the fourth session of the Council of Trent, and contained in the ancient Latin edition of the Vulgate, as sacred and canonical, and I firmly believe and profess that the said Scriptures are sacred and canonical—not because, having been carefully composed by mere human industry, they were afterwards approved by the Church's authority, nor merely because they contain revelation with no admixture of error; but because, having been written by the inspiration of the Holy Ghost, they have God for their Author and have been delivered as such to the Church herself. Wherefore, in all matters of faith or morals appertaining to the building up of Christian doctrine, I believe that to be the true sense of Holy Scripture which our Holy Mother the Church has held and now holds, to whom the judgment of the true sense and interpretation of Holy Scripture belongs. (*Cf.* Council of Trent, Session IV; Council of the Vatican, Dogmatic Constitution of the Catholic Faith, chap. ii, can. ii.)

I firmly believe and profess that the doctrine of faith which God has revealed has not been proposed like a philosophical invention to be perfected by human ingenuity, but has been delivered as a Divine deposit to the Spouse of Christ, to be faithfully kept and infallibly declared, and that therefore that meaning of the sacred dogmas is to be perpetually retained which our Holy Mother the Church has once declared, and that that meaning can never be departed from, under the pretence or pretext of a deeper comprehension of them. I reject as false and heretical the assertion that it is possible at some time, according to the progress of science, to give to doctrines propounded by the Church a sense different from that which the Church has understood and understands, and consequently that the sense and meaning of her doctrines can ever be in the course of time practically explained

away or reversed. (*Cf.* Dogmatic Constitution of the Vatican on Catholic Faith, chap. iv. can. iv.)

Moreover, I condemn and revoke all other words and statements which in articles contributed by me to the *Fortnightly Review* and the *Nineteenth Century* or in any other of my writings, are found to be in matter of faith or morals contrary to the teaching of the Holy Catholic Faith according to the determination of the Apostolic See; and in all such matters I submit myself to the judgment of the said See, receiving all that it receives and condemning all that it condemns.

SENDING THE HOLY OILS BY "EXPRESS."

Qu. Please inform some of your readers through the REVIEW whether the Holy Oils blessed on Maunday Thursday may be sent by express to priests living too far from the cathedral to allow them to go there without very serious inconvenience.

I live about 200 miles from the episcopal city, and have to leave at 11.45 P.M. to arrive there at 9.30 A.M. If I go, there can be no service on Maunday Thursday and Good Friday. My bishop wrote to me that I had to bless the Easter Water with the new Oils. Could a bishop oblige a priest to undertake a journey of more than ten hours, with neglect of the Holy Week services, in order that he may have the Oils for the blessing on Holy Saturday?

Resp. For obvious reasons of reverence the Sacred Oils are to be entrusted only to persons in Sacred Orders. St. Charles, in the Acts of the Second Provincial Council of Milan, lays down the rule that the priests charged with the distribution of the Holy Oils at the cathedral are not to give them to any lay person—"ne (olea) aliis deferenda dent, nisi iis qui sacris ordinibus initiati sunt . . . ut non laicus homo illa in itinere deferat."[1]

But whilst no arbitrary ruling or custom can dispense from this law of reverence, necessity (moral or physical) must set it aside, when its observance would prevent the prescribed use of the Holy Oils in the rites of the Church; for the injunction against intrusting the Holy Oils to lay persons is less stringent than that of observing the solemn liturgy in parochial churches, and of administering the Sacraments with reverence, that is,

[1] *Acta*, P. I, Con. Pr. II, Decr. IX.

with the prescribed matter and form. Hence liturgical interpreters allow that a lay person may carry the Holy Oils in case of necessity, such as the one given in the above query, where the personal absence of the priest means not only great expense and a long journey to himself, but likewise the privation of the Holy Week services, and of Holy Communion, etc., for his parishioners during that time. "In necessitatis casu, si nempe sacerdoti non suppetat tempus ecclesiam adeundi, ut ipse sacrum oleum assumat, deficiente alio ministro sacro, potest *laicus* minister illud deferre, occulte tamen et reverenter."[2]

But if trustworthy laymen may carry the Oils there appears no reason why these same Oils may not be entrusted to a reliable express company or the national mail. In the United States, at present, the carrying service is probably as perfect as that of any country, owing to a system which former lawlessness in certain parts has made imperative; and a parcel clearly directed and sent by registered express is as safely guarded as *any person, cleric or lay, carrying the same*, could be. It cannot, of course, be expected that the cathedral authorities undertake the transmission of the Holy Oils to individual priests in distant parts; but with a double set of stocks a priest who cannot leave his post could arrange to have some brother priest procure him the Oils and send them from a safe point of transport. This would be licit in case of such necessity as we have spoken of.

DOES THE "CASUS APOSTOLI" APPLY TO BAPTIZED PROTESTANTS?

Qu. James, a Catholic, at the age of eighteen years leaves his good parents for the wilds of the Southwest. In his peregrinations he meets and marries Kate, who is unbaptized, and whose former husband, Charles, is not baptized. James and Kate live together for many years and rear a large family. At the death of their eldest son, whom the priest baptizes before death, James repents of his past and seeks reconciliation with God and the Church, alleging that although his wife is not a Catholic, she has lately become a Baptist, and should therefore profit by the Pauline privilege. I would ask in this connection: Does

[2] *S. Liturg. Comp.*, Pourbaix-Coppin, N. 687, ad 3.

the Pauline privilege ever extend to Protestants? If Kate should become a Catholic and could not challenge her former husband on account of physical impossibility, could she avail herself of the privilege of the Apostle?

Resp. If at the time that Kate (before she was baptized) contracted marriage with the Catholic, James, her former husband, Charles (unbaptized) was living, the attempted marriage with the Catholic, James, was invalid; for marriage between two unbaptized persons, when there is no other impediment, being a *natural* contract, is a *true* marriage.

But might Kate free herself from her former bond to Charles because of the fact that she received Christian baptism, even in an heretical sect? In other words, does the Pauline privilege apply to validly baptized Protestants? The generally accepted opinion of Catholic theologians, an opinion which has been practically endorsed by the Holy See,[3] is that Protestants validly baptized are subjects of Christ's Church, although they are in error as to Christ's true doctrine and fail to obey, consciously or unconsciously, His law as administered by Christ's Vicar in the Catholic Church. Such a marriage might, therefore, be considered valid under the Pauline privilege if the other required conditions are verified. But the Church does not dispense in such cases, and consequently such marriages are illicit.

In order that the Pauline privilege may avail in any case, it is requisite that the newly baptized party wishing to contract a new marriage (with a Catholic) obtain from the former, that is, the infidel spouse, the assurance that he (or she) is unwilling to live with the newly baptized party on the score of their religious difference. Where it is impossible to ascertain the disposition of the infidel party, who has practically separated himself (or herself) from cohabitation, a dispensation from the Holy See may be obtained.

Therefore, if Kate should became a Catholic and could not challenge her former husband, on account of physical impossibility, such a dispensation might be obtained with a *sanatio in radice, ad legitimizandam prolem.* F. T.

[3] *Cf.* Konings, *Theol. Mor.* II, p. 394.

A CASE OF MIXED MARRIAGE.

Qu. John, who is not baptized, marries Jane, who is baptized, but not a Catholic. They live together as man and wife for a number of years, when Jane grows dissatisfied and makes known to her husband her determination to seek a divorce. John, soon after, "gets religion" among the Methodists and is baptized. For two years more he and Jane continued to live together as man and wife, until Jane, who constantly reiterates her resolve to separate, actually obtains a writ of divorce. Now John marries Teresa, a Catholic girl, before the local minister. What of this latter marriage?

Resp. The attempted marriage between John, who is unbaptized, and Jane, a validly baptized Protestant, is invalid. To render it valid by reason of John's subsequent baptism (in the Methodist Church), requires a renewal of the *matrimonial* consent. This consent Jane expressly withholds by persevering in her intention to procure a divorce, that is to say, a separation, *a vinculo*, as she understands it. The two years' cohabitation under such circumstances is not a renewal of consent of marriage, but simply a continuation of their previous invalid and illicit relationship. John's subsequent marriage with Teresa would, therefore, be valid, if no other impediment intervenes.

F. T.

THE RECENT DECREE REGARDING THE INSTITUTE OF THE BROTHERS OF THE CHRISTIAN SCHOOLS.

According to a decision of the S. Congregation of the Propaganda, the original text of which we publish in the *Analecta* of this number, the teaching of Latin and Greek in the American colleges of the Brothers of the Christian Schools is to be discontinued at the close of the present scholastic year. Everybody familiar with pedagogical affairs in the United States will realize that this change in the educational programme of the Christian Brothers is likely to cause, at least for a time, considerable decrease in the attendance at their schools. The fact that the secondary education imparted in these schools has been of a very high standard is generally, we believe, recognized by practical educators. The graduate

classes of the "Brothers' schools" have furnished a large contingent of preparatory students to our theological seminaries; they have likewise recorded signal triumphs in competitive examinations for professional courses in which Latin and Greek were made a condition of admission; and altogether they represent a high standard among students who attend the professional university courses. Naturally, it has been the aim of the Christian Brothers to strengthen this hold which commands the avenues to scholastic distinction and efficiency; and the implied deviation from the original purpose of an Institute which never contemplated the wide scope assumed by the American sons of Blessed Jean Baptiste de la Salle seemed altogether justifiable in this case in view of the novel circumstances that brought about this change enlarging their field of activity.

On the other hand, it cannot be forgotten that the strength of a religious institute rests wholly upon the faithful adherence of its members to the scope and purpose for which its rules were designed. It is not a question of how the Brothers may accomplish the greatest amount of good, but how they may accomplish the greatest good within their appointed field. It is easy to imagine how they might attain much broader results, even in the matter of education, by adding to their Rules and Constitution some elements of the Order of St. John or of St. Augustine; but they would lessen the energies that inspired them individually to seek their personal sanctification by embracing the life of renunciation which their holy founder traced for them in particular. Religious Orders derive their vitality not from the profession of vows, or from the systematic pursuit of a life devoted to charity, although both these elements are integral to their constitution; but the secret which makes the members of different Religious Orders with similar purpose and like means labor under their distinctive constitution with a devotion which would desert them under any other constitution, lies in the spirit which each separate institute derives from its founder, and which carries with it a deep reverence for every precept and act in which he laid the foundations of his Order. We all remember the famous Ignatian reply: *Sint ut*

sunt, aut non sint, which enunciates this very principle of vitality and accounts for the wondrous strength of the Society of Jesus, whose Constitutions forbid all changes of whatever kind in the text of its Rule, but admit of dispensations by which temporary changes become lawful according to times and places and persons. Just such a dispensation was allowed the American branch of the Christian Brothers by their Superior General years ago when the necessity of supporting the Institute by the erection of colleges, and therefore of satisfying certain demands of higher education, not otherwise provided for at that time, seemed to demand the admission of Latin and Greek classical training in colleges whose pupils paid for their education. At present this necessity has largely ceased; and it is now a question of expediency, involving large sacrifices both of money and of educational prestige. The classical colleges of the Brothers exist; the question of maintaining them, unless they teach Latin and Greek, is a serious one, and seems for the moment suggestive of failure. Yet we have not the slightest doubt that if the Brothers remain loyal to their original profession, recognizing that the scope which the saint whom God inspired to direct their usefulness, prescribed from the first, and which contemplated mainly the fostering of primary education, is still a very ample one—they are sure to exercise a larger influence for the spread of Catholic culture than they have ever done before.

Whatever difficulties may be encountered presently in adapting themselves to the situation indicated by the Roman decision, it is plain that no religious body of men could so well take in hand and bring to perfection the higher education in the field of applied philosophy, the physical sciences, mechanical engineering, and industrial training, as the members of the Order of Blessed Jean Baptiste de la Salle. They have proved their efficiency in this direction; and with the undeveloped possibilities which the use of electricity and kindred forces have shown to exist, there appears to be an ample field for educational activity, quite distinct from the universal demand for teachers for our parochial schools. Probably the necessity for teaching Latin and Greek by the Christian Broth-

ers would never have arisen, even in America, if the clergy had found themselves able and ready, years ago, to organize schools as essential adjuncts to our parishes. Thus, what appears at first sight a serious checking of the accustomed progress of the Brothers in the United States will, in all likelihood, turn out to be a great benefit, both to our primary and higher system of education. And this we believe all the more surely, since the proper authority, after being made aware by the American Hierarchy of all the difficulties in the way of such a change, insists upon it with no uncertain voice. May the great founder of the Institute of the Brothers of the Christian Schools, who is to be solemnly canonized two months hence in the centre of Catholic Unity, bring about that perfect harmony of loyal action among his noble sons which will both edify and support the Church in her struggle for the true enlightenment of mankind!

THE INDULGENCE OF LORETTO NOT SUSPENDED DURING THE JUBILEE.

In the December number, 1899 (p. 651), of the REVIEW we stated that the usual indulgences, plenary and partial, which the faithful gain at other times, are suspended during the Jubilee year. From this rule were excepted, as we said,—(1) the special indulgences granted by the Ordinaries (not, however, that which goes with the imparting of the Papal Benediction twice a year); (2) the plenary *in articulo mortis;* (3) the partial indulgence for visits during the Forty Hours' Adoration, and for accompanying the Blessed Sacrament to the dying; (4) the partial indulgence of the Angelus; (5) privileged altars, and all indulgences for the dead. To these exceptions must be added the indulgence of the Portiuncula, and the indulgences granted to those who visit the shrine (Holy House) of our Blessed Lady at Loretto.[1]

[1] Special Indult of His Holiness Leo XIII, 20 Dec. 1899,—*ap.* Arizzoli: *Constitutiones Leonis XIII super Jubilaeo*, Romae, 1900, p. 21.

Recent Bible Study.

ABOUT two years ago, when Harnack admitted[1] that in the case of the New Testament writings criticism had begun a retrogressive movement to tradition, a number of protests arose that there would be no such return in the field of Old Testament criticism. W. Sanday said there would be no reaction;[2] J. Hastings protested there would be no retrogression;[3] K. Budde, of Strassburg,[4] J. A. Selbie, of Aberdeen,[5] and C. H. Cornill, of Königsberg,[6] based the position of Old Testament critics on "grounds of conscience," I suppose of the critical conscience. Selbie[7] appealed even to St. Paul's words "now the law entered in,"[8] as if the apostle by his "spiritual intuition" and his "creative genius" had anticipated the tenets of the school of Wellhausen. S. R. Driver entitled his report of the conversion to the critical belief of the *Bibliotheca Sacra* "Magna est veritas et praevalet."[9]

In his "Einleitende Betrachtungen"[10] Prof. Cornill calls on his readers to forget all they have heard about Bible History in order to better appreciate the historical picture painted by the critics. From the creation to the patriarchs inclusive all is fable and myth; Israel's sojourn in Egypt and the nation's deliverance are regarded by many critics as incompatible with scientific research; of Israel's primitive history remain only its nomadic life in the north-Arabian desert and its gradual migration to the western bank of the Jordan. Most critics begin Israel's *political* history with the exploits of the Judean hero, David, who infests the land with a party of freebooters,

[1] *Geschichte der altchristlichen Litteratur bis Eusebius*, ii, 1; *Die Chronologie der Litteratur bis Irenaeus*, p. x.

[2] *The Guardian*, Jan. 20, 1897. [3] *Expository Times*, viii, 1896–97, p. 241 f.

[4] *Theol. Ltztg.*, xxiii, 1898, p. 39. [5] *Expository Times*, ix, 1897–98, p. 274.

[6] *Geschichte des Volkes Israel*, Chicago, 1898, p. 5 f.

[7] *Loc. cit.* [8] Rom. 5: 20.

[9] *Expositor*, ser. v, vol. vii, 1897, pp. 464–9; *cf. Zeitschr. für Kathol. Theol.*, Innsbruck, 1899, pp. 263–81. [10] *Loc. cit.*, p. 4.

and who advances from the leadership of a robber-band to the royal dignity.[11] C. Piepenbring[12] considers himself not so radical as Stade and Reuss when he begins Israel's history proper with Moses, regarding the entire first part of the Bible as bristling with contradictions, improbabilities, and impossibilities. Winckler[13] is quite emphatic in maintaining the legendary character of early Jewish history. As the astronomer takes it for granted in his calculations that the earth moves around the sun, so the historian considers it as a first principle that no nation emerging from the "state of nature" can keep the memory of its primitive times, that no unwritten history can claim the name of history after the third generation, and that any attempt to distinguish between fact and fancy in such national traditions must prove abortive.

The critics show no more regard for the history of Israel's *religious* development. Through the influence of the prophets monotheism slowly develops out of the cult of the tribal or national god Yahweh, being sustained and strengthened in its progress by diverse ritual observances. About the time of Manasses or Josias, some eight centuries after Moses, the priests effected a centralization of these ritual worships in the temple at Jerusalem, and the religious system as presented by tradition was the outcome of exilic or post-exilic philosophico-religious speculations.[14] In all these speculations tradition is wholly disregarded.

The claims of tradition begin to make themselves felt, nevertheless, whether we take early Bible History as a whole or consider a number of particular facts contained therein. Prof. Dawson[15] draws attention to our absolute need of such a revelation as we possess in the first chapters of Genesis.[16] Prof. D. S. Margoliouth, in the *Expositor*, for February, 1900, points out other "Lines of Defence of the Biblical Revelation," pp.

[11] *Comp. Buhl, Die socialen Verhältnisse der Israeliten*, Berlin, 1899, p. 9.

[12] *Histoire du peuple d'Israel*, Paris, 1898, Librairie Grassart.

[13] *Orientalistische Lit. Zeitung*, April–July, 1899.

[14] Comp. Kautzsch, *Die hl. Schrift des A. T.;* Beilagen, *Abriss der Geschichte des alttest. Schrifttums*, Freiburg und Leipzig, 1894, p. 152; K. Bädeker, *Pälastina und Syrien*, 4te Aufl., Benziger, Leipzig, 1897, pp. lix–lxii.

[15] *Expositor*, ser. v, vol. viii, p. 306 ff.

32–52. (1) About 300 B. C. the Hebrew of the Old Testament was a dead language, so that we must restore the bulk of Scripture to pre-exilic times. (2) The Hebrew vowels remained unwritten till about 750 A. D., *i. e.*, about 1250 years after the death of the old Hebrew, and about 700 years after the death of the new Hebrew; if, then, we trust tradition for such minutiæ as vowel-points, why not trust it in more important questions? (3) A good writer is not anxious to shirk either the responsibility or the honor of his literary production; if, therefore, any other author than Solomon had written the Canticle of Canticles, *e.g.*, why should not his name have been handed down, seeing that this has happened in the case even of Archilochus, Sophron and Menippus? Prof. Stade, Rector of the University of Giessen,[17] thus expresses his qualified adherence to tradition: The tribes immigrating into western Palestine could not have formed the people Israel, their God Yahweh could not have supplanted all the gods of the country, unless the national spirit and the Yahweh worship had been developed before the time of the immigration. Now, since Israel during this period of time possessed no national bond except the oracle of Yahweh, the Hebrew people and its religion must have originated simultaneously in prehistoric times. Hence, if we did not possess the legendary account of Israel's birth and growth, we should have to suppose a process similar to that contained in the Bible; in other words, the Biblical history of Moses' times, stripped of its legendary additions, is most probably true. Though Stade's method of separating fact from alleged fiction in the first chapters of Genesis is wholly subjective, it is nevertheless interesting to see a scholar of his standing admit the qualified truth of tradition.

We proceed now to particular instances in which tradition has been confirmed by recent discoveries. While Driver derives the introduction to Genesis from mere "Semitic cosmological speculations," F. Hommel[18] points out that the cuneiform account of creation has its Egyptian parallel in the

[16] Comp. Dawson, *Origin of the World*, 6th ed., 1893, chapters i–iii; appendices A–N. [17] *Die Entstehung des Volkes Israel*, Giessen, 1899.

[18] *Expository Times*, ix, pp. 432, 480, 524 f.

pyramid-texts of Pepy I and Pepy II, dating from the sixth dynasty.[19] Prof. A. B. Davidson[20] writes: "As these narratives are not pure creations of the Hebrew mind, but reflections of ideas common to a large division of the human race, so the strange traditions of early humanity recorded in the first ten chapters of Genesis, and much more the stories of the patriarchs from the twelfth chapter onwards, have all a real historical basis, and are not mere ideal inventions." The genealogical tables found in Gen. x offer still many difficulties; but the inscriptions in Babylon, and Arach, and Achad tell a great deal about the glory of these centres of the most ancient civilization.[21] Nemrod, the king of Sennaar, is the son of Chus, brother of Mesraim and Chanaan;[22] now, Mesraim and Chus are the forefathers of the Egyptians and Ethiopians. This relationship has been confirmed in recent times; linguistic considerations admirably agree with the migration of the Chusites from south-Babylonia through south-Arabia into Ethiopia, while G. Schweinfurth, in the session of the Berlin Ethnological Society, June 13, 1897,[23] relying on the discoveries of Flinders-Petrie in Tuch, of Amélineau in Abydos, of de Morgan in Nebadah, and on his own observations, strikingly confirmed F. Hommel's thesis concerning the Babylonian origin of the Egyptian civilization.[24] The historical character of Abraham, of his sojourn in Haran, and of his migration into Chanaan, is admitted by Cornill.[25] About ten years ago H. Winckler rejected the historicity of Chodorlahomor in Gen. xiv; now he believes that Gen. xiv is derived from Babylonian accounts modified by other sources.[26] Cornill[27] sees in Gen. xiv a vestige of the historical Elamitic kingdom, and C. F. Lehmann[28] objects to have Gen. xiv set aside as unhistorical after two of its characters have been confirmed by independent historical

[19] Comp. Hommel, *Der bab. Ursprung der ägypt. Kultur*, 1892; Brugsch, *Rel. u. Myth. der alten Ägypter*, 22, 107, 161.

[20] *Expositor*, vii, n. 1, p. 2. [21] Gen. x, 10. [22] Gen. x, 6, 8.

[23] *Verhandlungen der Ges. für Ethnologie*, 1897, pp. 263–86.

[24] We do not say that the last word has been spoken on this subject; but present appearances are favorable to Gen. x, 6, 8.

[25] *Gesch. d. Volkes Israel*, pp. 6, 21 f., 29.

[26] *Musri, Meluhha, Ma'in*, Berlin, 1898, p. 40.

[27] *Loc. cit.*, p. 24. [28] *Zwei Hauptprobleme*, p. 84.

testimony. All this is conceded, whether Scheil be right in reading Ku-dur-nuh-ga-mar,[29] or L. W. King in substituting I-nu-uh-sa-mar.[30]

Were we to add the parallels to the Biblical account of the flood, we should have to expand these notes into an article; besides, most of our readers are acquainted with the principal documents.—The mention of *Aser* in the inscriptions of Sety I and Rameses II has been considered by W. Max Müller;[31]—the occurrence of *Israel* in the Merenptah inscription and the consequences flowing from this fact have been treated by Prof. J. Orr,[32] not to mention a number of other writers;—the meaning of the word *Chabiri* occurring in eight of the Tell-el-Amarna letters addressed by Abd-Chiba of Jerusalem to his Egyptian suzerain, Amenophis III or IV, has not yet been finally determined, but Winckler, Niebuhr, and Zimmern see no philological obstacle against the equation Chabiri = Hebrews, and J. Orr, C. Meyer, and K. Piehl are inclined to admit the identity, while Lagrange's arguments to the contrary are hardly convincing.[33]

Finally, the Egyptian chronologists, who were thus far like the Hebrews before they got a king, every man doing that which was right in his own eyes,[34] appear to have received a king in the person of Mr. F. G. Fleay,[35] and, what is of the greatest importance, a king who writes:[36] "The only note of time of any importance in the Biblical Hebrew Chronology that does not agree with my Egyptian scheme is the 480 years of I Kings vi, 1." We must confess that in spite of this gratifying result we do not like some of Mr. Fleay's dates, and we hope therefore that Mr. F. A. Cunningham will soon work out a different parallelism between Biblical and Egyptian chronology.[37]

[29] Comp. *Revue biblique*, Jan., 1900, p. 128.

[30] *The Letters and Inscriptions of Hammurabi, King of Babylon about B. C. 2200*, vol. i, *Introduction and the Babylonian texts*, London, 1898, Luzac, pp. xxv–lvi.

[31] *Asien u. Europa nach altägypt. Denkmälern*, Leipzig, 1893, pp. 236–9.

[32] *Israel in Egypt and the Exodus*, *Expositor*, ser. v, vol. v, 1897, pp. 161–77; comp. J. G. Wilkinson, *The Manners and Customs of the Ancient Egyptians*, ed. Birch i, p. 38 f.

[33] *Revue biblique*, viii, 1899, pp. 127–32.

[34] *Expository Times*, xi, 4, 1900, p. 164.

[35] *Egyptian Chronology*, London, 1899, D. Nutt.

[36] P. 70.

[37] *Cf.* AM. ECCL. REVIEW, Feb., 1900, pp. 212–14.

Book Review.

TESTAMENTUM DOMINI NOSTRI JESU CHRISTI nunc primum edidit, latine reddidit et illustravit Ignatius Ephraem II. Rahmani, Patriarcha Antiochenus Syrorum.—Moguntiae. Sumptibus Francisci Kirchheim. 1899. Pp. lii—231. (Syriac and Latin Texts.)

Higher Criticism, in its demand for information that would throw historic light upon the authenticity of the Sacred Text, has incidentally caused a great deal of searching among the stores of ancient and long-neglected manuscripts. The result has been the discovery in different parts of the old world of important fragments of early literature which may be adduced as original and contemporary testimony to prove both the correctness of Scriptural tradition maintained in the Catholic Apostolic Church, and likewise the claims she makes of being the divinely established guardian of that tradition. Among the very latest and permanently important discoveries of this kind is unquestionably the *Testamentum D. N. J. C.* just published.

Some years ago the present Syrian Patriarch of Antioch, at that time Archbishop of Aleppo, was engaged upon the composition of a liturgical work in which the different rites used for the Eucharistic celebration were to be traced to their common origin. Lagarde, in his *Reliquiae* published nearly fifty years ago, had given specimens and a Greek translation (retranslation) of a Syriac MS. which he had found in the Paris Codex 38 Saengermannensis. It was supposed to be a partial version of the Apostolic Constitutions, the original text of which had formerly been attributed to St. Clement of Rome, but is now generally assigned to the beginning of the fifth century. Archbishop Rahmani knew of the existence of a similar MS., in the metropolitan library at Mossul in Mesopotamia; and as the Apostolic Constitutions represent practically the oldest known form of the Catholic liturgy, he meant to obtain a careful copy of this Syriac version as helpful in his study and comparison of the earlier rites of the Mass. To his great surprise he found on closer examination of the Mossul MS. that it contained con-

siderably more matter than the published *Constitutiones Apostolicae;* that in fact it bore even evidence of having been translated from a text which was older than the Apostolic Constitutions, and that this text had in all likelihood furnished the basis for the composition of the Apostolic Constitutions. Thus the find promised to give us the ordinances of Church discipline and liturgical service instituted by the Apostles under the immediate sanction or direction of our Lord Himself, or, as the fortunate discoverer expresses it, "deprehendimus non levi gaudio non solum liturgiam qualis reperitur in Octateucho, prae illa Constitutionum apostolicarum, veneranda vetustate longe se commendari, sed insuper . . . *exhibere primaevum christianae religionis codicem tum rituum tum disciplinae, quorum institutio et promulgatio non jam ab apostolis sed ab ipso Domino in coelum ascensuro repetitur*" (Praef.).

It would in sooth be a magnificent acquisition to have actually the text of the detailed instructions which our Lord gave to His Apostles just before His Ascension, in regard to the hierarchical and disciplinary government of the Church and the various liturgical observances which tradition has preserved to us from the Apostles' time. At any rate the document, inasmuch as it can readily be shown to antedate the Apostolic Constitutions, is of the greatest value so long as we must accept it as a witness of the teaching and practice of Church administration before the Council of Nice. Such, at least, is the testimony of the eminent critics to whom the Syrian Patriarch communicated his discovery last year, among whom may be mentioned Prof. Funk (Tübingen), Dr. Bickell (Vienna) and the Abbé Duchesne, of the French Seminary in Rome.

In the *Prolegomena* to the document (of which the Syriac and Latin versions are printed on opposite pages) the editor makes an elaborate plea to show that the composition belongs to the second century. Yet there are details which appear to indicate an age in which the influence of Constantine on the public life of the Church had already made itself felt. Such are, for example, the rules for the construction of churches, the institution of Lent, and certain doctrinal formulas which have hitherto been assumed to belong to a later period. However, these anomalies do not really furnish a conclusive basis of objection against the second century hypothesis. It would be easier to explain them than to demonstrate that the original text which stood for the copy of the document, is altogether of post-Nicene composition. The suggestion of Professor McGiffert, of New York Union Theological Seminary, which practically coincides with that of Dr. Harnack, namely, that probably we have a composite work, seems to have good grounds, and would allow us to account for certain indications that assign the different parts

of the document in their original form, to the third and fifth centuries. Probably more light will be had shortly from other documents found by Rahmani in the course of his search, and which he has not yet published.

The newly-found codex contains the Old and New Testaments, both proto- and deuterocanonical books, as we find them in the Syriac Pshittâ, and (for the parts there omitted) in the Septuagint Syriac translation): altogether, seventy-six books. Next follow eight books, of Διατάξεις *Apostolorum*. Of these, as we said above, Lagarde published a part, calling the whole by the name of *Octateuch*, since it was to be distinguished from the previously known Apostolic Constitutions. The first two of these eight books are what is really new in the discovery of Rahmani. The remainder correspond to the *Canones Ecclesiastici Sanctorum Apostolorum*, which Dr. Bickell published first in 1843, and which was subsequently reëdited by Cardinal Pitra under the name of *Sententiae Apostolorum*.

The title given to the newly-found portion is *Testamentum Jesu Christi*.[1] The text introduces our Lord as speaking to His disciples just before the Ascension. He tells the signs that are to precede the end of the world, and directs His hearers how they are to build up the Church, ordain the sacred ministers, instruct converts, and manage the care of souls. In conclusion He says: "Now you know everything that I told you whilst with you, which is also contained in this Testament. If you teach these things to the nations, you will fulfil the will of My Father."

At the end of the second book the following reference is made to the authorship of the tract: "Testamendum istud (a Domino viva voce exhibitum) scriptis consignarunt apostoli Joannes, Petrus et Matthaeus; ejusdemque exemplaria ex Hierosolymis per Dositheum, Silam, Magnum et Aquilam, quos eligerunt mandandos, ad omnes incolatus miserunt." This seems to dispose of the supposed authorship by Clement, and to show that the introductory superscription is spurious.

We hope to speak of the detailed contents of this most interesting work in a separate paper on the subject.

[1] The full title is "Testamentum seu verba, quae Dominus Noster ex mortuis resurgens dixit suis sanctis apostolis, quaeque per Clementem Romanum discipulum Petri fuerunt in octo libris scripta."

THE SIX SYSTEMS OF INDIAN PHILOSOPHY. By the Right Hon. F. Max Müller, K.M., Foreign Member of the French Institute. New York, London, and Bombay: Longmans, Green & Co. 1899. Pp. xxxi—618.

Not long ago an eminent professor in a German University was lecturing on Fichte's *Wissenschaftslehre*. One of his auditors asked him afterwards some question regarding Fichte's works, and was told in reply: "O, no one nowadays reads Fichte!" This was probably a bit of esoteric information as to the fact that not even the lecture of a German professor need necessarily be based on the study of original sources. Be this as it may, the incident is encouraging to those who feel like protesting against some of the arbitrary demands imposed on a man's reading capacity. It seems to be largely the tyranny of what Bacon calls the *idola fori* that makes it incumbent on a student, or even a professor of philosophy, to have read the *opera omnia* of every writer to whom the world pays homage as a philosopher. Max Müller in his latest work says that "no one would have called himself hitherto a philosopher who had not read and studied the works of Plato and Aristotle, of Descartes and Spinoza, of Locke, Hume, and Kant, in the original." Probably most professional writers on kindred subjects would agree with Prof. Müller in this not excessive demand on the reading and studying powers of one who would hold a place amongst the lovers of wisdom. It is not, however, quite apparent why research into the history of philosophy may safely be broken at Aristotle and resumed at Descartes; why St. Augustine and St. Thomas Aquinas should not have a merited claim on one who would call himself a philosopher. If to this end contact be demanded with minds that have swollen indeed the stream of philosophical speculation, but only by muddy and turbulent tributaries, why should not acquaintance with those authorities be deemed necessary who have been at once channels of a pure philosophical current, and have broadened and deepened the stream with untainted additions? Waiving this, however, one may not find fault with the length of Max Müller's list of required philosophical readings, grateful as one ought to be that the writer has not made obligatory the study of the absurdities and vagaries of Fichte, Schelling, Hegel, and Schopenhauer in the original. Nay, one should be quite willing to accept, under due limitations, the addition recently made by Prof. Müller, and to second his "hope that the time will come when no one will claim the name of philosopher who is not acquainted at least with the two prominent systems of ancient Indian philosophy, the

Vedanta and the Samkhya." One subscribes to this hope the more readily that no insistence is made that the systems of Indian philosophy must be studied in their original language. Fortunately the bulk of their material exists in the translations of the Sacred Books of the East. Amongst these translations, Max Müller's version of the Upanishads, the main source of the Vedanta system, holds a prominent place. If the same eminent scholar had done no more in his latest work than condense from that version, and from other sources, the main features of the Vedanta, he would have conferred a boon on those upon whom professional studies, or at least the *idola fori*, impose a sort of necessity of being acquainted with Hindu Pantheism. To be obliged to study the dreams of the Indian monists is task sufficient for the requital. But to be required to trace them out amidst the clouds of puerilities and manifest absurdities with which the Sacred Books are replete, would be to tempt one to renounce all claim on philosophical culture that exacts so much for so slight a return.

It must not be supposed, however, that in the present work Professor Müller sets forth a mere digest of the Indian philosophies,—though one might wish that he had given a more systematic outline, as no living authority is probably better equipped for such a task than he. His aim has been "to give a more comprehensive account of the philosophical activity of the Indian nation from the earliest times, and to show how intimately, not only their religion, but their philosophy also, was connected with the national character of the inhabitants of India." The student, therefore, who has already made himself somewhat familiar with Hindu philosophy by reading a book, for instance, like that of Ram Chandra Bose, or Monier Williams' Indian Wisdom, will be better enabled to appreciate the literary disquisitions, and the comparative method exhibited in these more erudite studies by Max Müller. Indeed, it might be said that, without some such preparatory information, the present work will prove unsatisfactory. By those, however, who bring to its reading a more elementary knowledge, it will be found helpful in securing that closer acquaintance with Hindu speculation, demanded by any claim to philosophical culture.

ORESTES A. BROWNSON'S MIDDLE LIFE: FROM 1845 to 1855. By Henry F. Brownson. Detroit, Mich.: H. F. Brownson, Publisher. 1899. Pp. 646. Price, $3.00.

The first ten years of Orestes Brownson's life as a Catholic are probably the most instructive and engrossing portion of the interesting

picture which Mr. Henry Brownson draws for us of his great father. It was at the age of forty-one years, in the full ripeness of his intellectual and moral development, that Brownson deliberately turned to the Catholic Church. He was a man proud with the consciousness of superior gifts of mind, splendidly fashioned and polished by education. Although he had renounced Christianity as he had found it in Protestantism, and rejected belief in revelation, he still possessed the strength that goes with purity of motive, unblemished social reputation, and the instinctive realization that readiness to overleap every obstacle in the way of truth is the courage that wins it. Mr. Henry Brownson has told us in a former volume (*Orestes Brownson's Early Life:* 1803–1844) what wonderful energy his father developed in the use of such endowments. He shrank from no labor, no opposition, no doubt or fear, but wherever there seemed a glimmer of truth, thither he turned, hewing and cleaving his path through rocky ways or thicknesses that would have disheartened men possessed of less keen weapons of aggressive analysis and repartee.

With such dispositions Brownson, who had been made to suspect that there was more in Catholic philosophy and theology that was worthy of study than men currently admitted, addressed himself to the Bishop of Boston for information. The Bishop instructed him thoroughly in the Catholic doctrine, allowing Brownson to determine for himself whether, if Christ actually established a Church with authority to teach, that Church was the Roman Catholic Church or another. As a result of this process Brownson came to the conviction that there is no salvation outside the Church for those who are capable of reaching its pale. The step meant a thorough bending even unto breaking of his intellectual pride; it meant humiliation and the loss of friendships in the social order; it meant, above all, the prospective loss of a livelihood for one who had to support a large family, since the income from his lectures and from the publication of his *Review* would presumably cease by reason of his altered convictions and position as teacher and writer. He had preached his own philosophy and found it to be wrong, and he lacked the qualification of making his original theories the channel of Catholic thought. But he went into his new work with the same whole-souled energy and intelligent scrutiny which had characterized his examination of the claims of Protestantism, Agnosticism, and Rationalism. He studied Billuart's *Summa* of St. Thomas; then he took up St. Thomas' own works; and finally read several of St. Augustine's works, in which labor he was aided by the scholarly Bishop Fitzpatrick. Thus Brownson became familiar with the use of the scho-

lastic method, which, far from despising, he greatly admired; but just here he showed his independence of judgment, for instead of accepting the theories of the scholastics as he accepted the facts and conclusions of revelation, he believed that the scholastic method was defective in this, that it tended to make the student lose sight of the objective aspect of Catholic doctrine taken as an organic whole. It is easy, however, to understand this view in a man who had so long been in search of organic objective truth, that this feature in the Catholic Church appealed to him beyond all others.

We are not allowed the space to enter here into the masterly manner in which he utilized his newly-acquired knowledge of Catholic truth as an apologist of the first order. Not that he apologized for the faith; no, it was what he most despised in those that had gone before him among the defenders of the Church in this country. He was an American, who valued his liberty at its proper worth, and believed that the truth and its teacher, the Catholic Church, had no reason or right to bow before the self-constituted judges of our claims. He had encounters with all the leading religious and philosophical champions of his day, and it is not overstating the truth to say that wherever the rights of Catholicism and Catholics were concerned he was as successful in gaining the mastery as he was bold and aggressive. Nor were his polemics always confined to attacks on enemies of the Church. Like most men of strong parts, he found enemies in his own house. Whilst he was defending Catholics against the so-called Know-Nothing party, he found himself obliged to defend his rights to be an American against Catholics.

But all this the reader should ascertain for himself by the reading of Mr. Brownson's very interesting volume, which adds a splendid chapter to our written history. We look with eagerness for the next volume.

THE PARADISO OF DANTE ALIGHIERI. Italian Text edited by Mr. H. Oelsen, M.A., Ph.D. English Translation by the Rev. P. H. Wicksteed, M.A. **THE LITTLE FLOWERS OF SAINT FRANCIS.** Newly translated out of the Italian, by T. W. Arnold. (The Temple Classics.) New York: The Macmillan Co.; London: J. M. Dent & Co.

Two pocket-books, filled to the fullest with the gold of wisdom, with coin that rusteth not, with the truest standard of values temporal, and the surest medium of exchange for goods eternal! And, in another sense, two books for the pocket—veritable vade-mecums! Size

and weight, the outside and the inside, and the prettiness of printing, make them just what you want to snatch from your table in your run for train or trolley; most delightful companions too for the recreating stroll and the loitering in silent nooks where communion with great souls is most fruitful.

All the world, as the French say, knows the Temple Classics,—that string of many pearls, ancient and new. And yet there may be those who read this page that have not seen this fair little *Paradiso*. There are many, many editions of Dante, and not a few translations. But the student and the lover of the *Divine Comedy* may welcome this newest accession to the list. The Italian text is on one page and directly opposite, line for line, the English. No translation can of course give back the soul of Dante that ran over into his limpid Tuscan. The reader in whom Italian lives has no need of translation. And yet, even he may not at times forbid his eye from wandering across from the *terza rima* to the opposite triplets, though they are prose, but in his mother tongue. To one, however, who is not blessed in the possession of Dante's language, the clear, literal, and withal idiomatic English rendering will surely be helpful. The tables and maps will serve all—the advanced and the incipient student. Notes there are in fair abundance, yet not too many. They throw much light on obscure passages and historical allusions. It is a distinct pleasure, too, to find how singularly free they are from the manifestations of anti-Catholic prejudice one is wont to meet with in commentaries by those wo share not Dante's religious faith.

The *Fioretti* of St. Francis we couple here with the *Paradiso*, not for its kinship of matter, although such might well be traced, or for its contemporaneity of origin, but simply because there may be amongst our readers some to whom a knowledge of this dainty *livre de poche* may be welcome. The translation is by one whose instinct of faith enables him to appreciate the transcendently spiritual sense of the original, and whose skill in the lettered art ensures a fitting form. Besides the smoothness and grace of style, there breathes throughout a certain quaint aroma of the antique that keeps us conscious ever of the sweet scent of the *Fioretti*,—an element, too, which the material setting of the booklet does much to intensify and fasten.

F. P. S.

Recent Popular Books.[1]

ABOARD "THE AMERICAN DUCHESS": George L. Myers. $1.00.

The villains of this cheerful tale earn a dishonest living, with something over, by quietly murdering superfluous persons, such as the heirs to large fortunes coveted by their next of kin. It is their humorous way to poison these persons while at sea, and they maintain a magnificent steamer for this purpose, paying its expenses and blinding suspicion by taking ordinary invalids as passengers. Their pretty scheme is at last thwarted by an honest captain and a detective. The book is unevenly written, but good of its kind. Some days after its issue, its publishers discovered that it had been plagiarized from Mr. F. Grainger's "The Queen of Night," published in England in 1896, and not copyrighted in the United States, and immediately compensated the real author, and sent a statement of the affair to the newspapers.

ARTS AND CRAFTS: Essays by Members of the Arts and Crafts Exhibition Society. $1.00.

The thirty-five papers in this volume discuss carving, embroidery, book-binding, printing, lace-making, designs for needlework, and other decorative arts, and also glass, wall papers, furniture, hangings, brass-work, and cast-iron. Its value is found chiefly in the inculcation of conscientious, diligent honesty of workmanship, but it gives much excellent instruction. The late William Morris and Mr. Walter Crane are among the contributors. It would be useful in the library of an industrial school.

BROOK FARM: Its Members, Scholars, and Visitors: Lindsay Swift. $1.25.

This volume is not only the latest, and, on that score, the fullest account of an experiment in community made in 1840 by Mr. and Mrs. George Ripley and their friends, but it does not take anything for granted on the reader's part, and explains the whole matter, the general causes of the experiment, the particular reasons actuating individual members, their behavior, their withdrawal, and the final extinction of the "Institute." In the effort to avoid the sentimentalism of many former writers on this topic, the author is sometimes rather cold and is little less than Arctic when referring to Mr. Brownson and Father Hecker. Perhaps this is really a compliment, an admission that Father Hecker is not a figure to be attractively presented to those who desire to remain Protestants, but probably it is purely involuntary.

CHARLES FRANCIS ADAMS: Charles Francis Adams. $1.25.

This newest volume of the American Statesman Series is chiefly valuable for its clear, plain history of American-English diplomacy during the Civil War; but as the life of the third of an illustrious line, a devoted patriot, an upright politician, and a successful diplomatist, it is a refreshing book to read just now. Mr. Adams had the honor of being sincerely hated by the Massachusetts Know-Nothings and "Cotton" Whigs, and highly respected by the foreign statesmen with whom he fought for his country's good, and his story is no tale of peace. Portraits of Earl Russell, Mr. Bright, Mr. Cobden, an excellent picture of Mr. Adams himself, and a vignette of his Quincy home illustrate the book.

D'ARCY OF THE GUARDS: Louis Evan Shipman. $1.25.

The earlier half of the story deals with the England of George III, and shows the hero struggling to obtain active service after offending a War Office dignitary. Rescuing the angry personage from a highwayman secures his appointment, and he comes to the United States during the Revolutionary War and is captured by a fair American after displaying timidity not supposed to be characteristic of his race. It seems a pretty play rather than a story of real life, but it is pretty indeed.

DECAY OF SENSIBILITY, AND OTHER ESSAYS AND SKETCHES: Stephen Gwynne. $1.25.

These are pleasant papers, audacious and perverse here and there because such is the fashion, not because the author has nothing to say. The subjects are literary and social and are treated in novel ways, something in Mr. Birrell's fashion, but with less of scholarly allusion.

GENTLEMAN PENSIONER: Albert Lee. $1.50.

The hero, one of Elizabeth's body-guard, while carrying a special message to one of her trusty counsellors, has nightly escapes from assassins and is in daily danger of ambush and murder. He has some experience in secret chambers and dungeons, but, thanks to a wonderful armorer, and to a fool whose fine wits serve him well enough on occasion, he escapes and lives to wed the lady whom he loves. He tells the story himself, and has only bad words and evil names for all Catholics who attempt to thwart him, Queen Mary ex-

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

cepted. Nothing else could be expected from the soldier of such a princess, but its very truth in representing him makes it unpleasant to the Catholic reader, and unfit for the young.

GOD'S REBEL: Hulbert Fuller. $1.50.

Here is a meritorious attempt to bring the grim truth of Mr. H. D. Lloyd's "Wealth and Commonwealth" before novel readers. The oil monopoly; department shops; the grasp of the railway companies upon production and the markets; the tendency to crush individuality and to make honest independence unprofitable, are the topics. The author's ability is not quite equal to his intention, but the book is of average literary merit and may be efficacious in sharpening popular insight. Most unfortunately for its influence with all Catholics and with devout Protestants, its author indulges in some violent attacks on Christianity, assailing it as powerless to cure various economic evils. The real truth, that the responsibility lies with surviving heathenism and imperfect Christians, escapes him.

GOLDEN HORSESHOE: Stephen Bonsal. $1.50.

The story is told in letters exchanged by two American officers, one in the Philippines, the other in Puerto Rico, and they are intended to set the policy of annexing foreign territory in the most flattering light. The author attempts to show that the United States are doing genuine missionary work in the islands of the sea, and that it is their Christian duty to persist, and to pursue the work begun by Captain John Smith in Virginia. The present improved and happy condition of the Virginian Indians is not mentioned. The two officers are fine fellows, and the book is extremely interesting as an account of what is going on in the new American territory, and of the devotion of the American soldier to his colors, but it does not quite reveal Uncle Sam as an evangelist.

HANDBOOK OF DOMESTIC SCIENCE AND HOUSEHOLD ARTS FOR USE IN ELEMENTARY SCHOOLS: Lucy Larcom Williams Wilson. $1.00 (net).

A course of study for the ten months of the school year is laid down in this volume, which has an introduction by Mrs. Ellen H. Richards, of the Massachusetts Institute of Technology, and chapters by other writers skilled in various branches. It has been tested in public schools with classes miscellaneous in character, and has been found very good; and although its scheme seems to include a variety so great as to make thoroughness impossible, it may be that this is no serious defect. No child who has gone through this course will fancy that housekeeping and home-making are less than serious work.

HEALTHY EXERCISE: Robert H. Green. $1.25.

This treatise on the value of exercise and the evil results following upon its neglect is supplemented by an excellent list of exercises with explanatory figures. The author is no friend of the Turkish bath or massage as substitutes for exercise, but he perceives that few persons have sufficient resolution to persevere in solitary exercise, and consequently discribes a great variety to make the work more tolerable. The chapter on neurasthenia is likely to work much good among sufferers from the disease, for it enumerates so many symptoms that it leaves few with which any sufferer may plume himself as especially distinguished.

HISTORICAL TALES FROM SHAKESPEARE: A. T. Quiller Couch. $1.50.

"Coriolanus" and "Julius Cæsar" and the English plays, "King Henry VIII" excepted, are the sources whence the author takes material for eight stories suitable for children's reading. The narrative and descriptive parts are drawn from the utterances of the personages, and follow admirable condensed introductions. The speeches and colloquies shorn of their explanatory phrases, are transposed into good prose, making a whole in which one ignorant of Shakspeare would suspect no work not original. Shakespeare's version of personal character has been followed in all cases, except in that of Joan of Arc, who is presented as she really was, the author declaring that no conscientious writer for children can repeat Shakspeare's portrait. A few historical errors are corrected, but those forming essential parts of the play are retained in the tales. Except in a single line, in which the "old faith" is spoken of as "dissolving" at the close of the Middle Ages, the author betrays no sectarian bias.

HOW WOMEN MAY EARN A LIVING: Helen Churchill Candee. $1.50.

The author does not attempt to guide the young, or to advise the fully equipped, but offers counsel to those who, without preparation for the struggle, find themselves compelled to earn a living. Nursing, keeping boarders, horticulture, hairdressing and the practice of other arts of the toilet; the humbler lines of artistic work; architecture, writing advertisements for shopkeepers, supervising shops, hackwriting, and soliciting advertisements, are some of the trades proposed. Being written for women of discreet age, with gain as their principal aim, the book has very little to say about honor or principle, but insists strongly on punctuality and diligence. It is a good guide to pecuniary success, but a woman with no other aim invariably transgresses the unwritten law of every trade or profession which she practices, and disgraces it and herself. This is not the fault of the author, who fulfils the pledge of her title.

ILLUSTRATIONS OF BALANCE AND RHYTHM IN DESIGN: Denman W. Ross, Edgar O. Parker, S. Clifford Patchett. $3.50.

A portfolio of designs showing the varied combinations to be made with a small

number of elements, and how they must be disposed and opposed to produce harmonious effects. It is intended for the use of teachers striving to instruct children in the art of expressing their ideas in form, and is accompanied by brief hints as to its varied uses.

LOVE OF PARSON LORD: Mary E. Wilkins. $1.25.

The themes of the stories are good, but they are treated with complete lack of real sympathy for anything not ugly or ludicrous. The style is an extraordinary patchwork of rusticity and the latest affectations of those writers who use elegance to mask vacuity, and although it indicates industry and honest effort to improve on the author's earlier manner, it is not agreeable to readers not interested in watching the growth of a novelist.

MAN'S WOMAN: Frank Norris. $1.50.

A cross-eyed hero, a heroine whose pastime is typhoid and whose recreation is surgery, both sorely afflicted with Comte's philosophy in dilution, go through various adventures, the account of which connects severely correct descriptions of dissecting-table horrors and sick-room offensiveness. As might but be expected, the book is more repulsive than the author's last production and is to be avoided by readers not desirous of supping full of horrors related in phrases of brutal coarseness.

MARY PAGET: Minna C. Smith. $1.50.

The hero is one of those voyagers from whom, in Mr. Kipling's opinion, Shakespere heard of the cave and beach mentioned in "The Tempest," and he wins his lady's heart in Othello's fashion, by telling of the perils he has passed. The descriptions of tropical scenery are very vivid, the style is a fair imitation of the Elizabethan, and the personages, Shakespere excepted, well represent their time. He is no Elizabethan, but an American poetaster publicly hunting phrases, and planning his work, and less manly than any of the everyday mortals in the plot. The heroine is a very pretty figure, and her wilful godmother and gentle mother are also very real.

NERVE OF FOLEY: F. H. Spearman. $1.25.

Matter-of-fact stories of railway service, mildly technical and rather wordy, compose this book. The American masses, in the judgment of American editors who give more space to railways than to any other subject, are more deeply interested in railways than in anything else, and the manufacture of books like this is lucrative. Genius can make them interesting, but this author, although he knows his subject, is not a master in literature.

NERVOUS SYSTEM OF THE CHILD: Francis Warner, M.D. $1.00 (net.)

Dr. Warner considers teaching in its effect upon the body, and the matter of bringing the physical forces to the teacher's aid. The book is founded on a long series of observations, aided by experiment whenever experiment was possible without making the child self conscious. Although meant for teachers, the book may prove useful to nervous invalids, for it gives self-knowledge and teaches self-control.

PASSING OF THE EMPIRE: G. Maspero. Edited by A. H. Sayce. Translated by M. C. McClure.

This, the third volume of Prof. Maspero's work, is illustrated with five colored plates, and twenty full-page pictures in black and white with many smaller pictures in the text. It records the latest discoveries fitting them into a complete and intelligible narrative of the years between 850 B. C., and 830 B. C. The S. P. C. K., which publishes the book in England, prefaces it with a note declining to take the responsibility of Mr. Maspero's inferences and interpretations, a very wise measure, inasmuch as late discoveries have compelled him to write this third volume without regard to consistency with its two predecessors. The sum of these discoveries is so immense that the book is more exciting than most novels.

PLEASURES OF LITERATURE AND SOLACE OF BOOKS: Compiled by Joseph Shaylor. $1.25.

A well-selected and well-printed series of quotations bearing on the subject mentioned in the title, but chiefly valuable for a spirited introduction by Mr. Andrew Lang, estimating the average man's devotion to literature as shown by his expenditure upon its treasures. The little paper is as truthful as Mr. Hubbard's "Message to Garcia," and as wholesome medicine for human complacency.

RATIONAL MARRIAGE: Florence Marryat. $1.25.

The heroine, finding that she can support herself by working a type-writing machine and writing for small London papers, conceives herself to have a "career" before her, and consequently to be of much too fine material to be wasted in the ordinary duties of a wife and head of a household. Accordingly, she persuades her lover to consent to a secret marriage, and enters upon a series of highly ludicrous and embarrassing adventures which leave her entirely converted to belief in the wisdom of conventionalities. The book is hardly to be recommended to girls, excepting those afflicted with a desire to be free from the obligations imposed by general opinion, for Miss Marryat's frankness is excessive.

REAL FRENCH REVOLUTIONIST: Henry Jephson. $1.75.

The author makes effective use of the great mass of documents and records brought to light by the researches caused by the centenary celebrations of 1889, and describes not only the revolutionist, but the Breton loyalist, too often pictured as a faithful fool, loyal because ignorant. The

work provides the student with a fair basis for judgment of current praise of the existing revolutionary spirit claiming descent from the ideas of '89, and enables him to see the profound imbecility of regarding the French Revolution as the offspring of the American.

RECOLLECTIONS OF MY MOTHER: Susan I. Lesley. $2.50.

This book, originally printed for the author's family, and consequently written with perfect frankness, describes a woman who, without writing anything but letters, without making a single public speech, without cherishing any aspirations or theories, became one of the most influential persons of her time and country. She was a good wife, devoted mother, and hard-working housekeeper; she read everything good that she could obtain; she thought and talked and brought together other thinkers and talkers. She was born in 1789, and her work came to a virtual end in 1849, but her name is still a household word in the town that was her home, and her influence is still felt. She knew nearly all the prominent Americans of her time, and the book abounds in anecdote and gives an excellent picture of one of the best women produced by American Unitarianism.

REMBRANDT: Estelle M. Hurll. $0.75.

This, the second volume of the series begun by "Raphael," contains a series of sixteen Rembrandt pictures, selected not only for their merit, but with thought of the use of the book by the young. Lists of Rembrandt's contemporaries, a chronological table of events in his life, a pronouncing vocabulary, and a general criticism are added to the critical description of the pictures.

SAVROLA: Winston Spencer Churchill. $1.25.

The hero, a reformer in a fancied republic, ends his patriotic efforts by departing hastily with the widow of the chief magistrate, that official having been shot during the rebellion. The man is a thoroughgoing tyrant and brute, and he and his satellites are very well described, but the reformer is more shadowy, and, although the dictator forces him into a position compromising both him and the dictator's wife, he accepts it too easily. The best portrait in the book is that of the unreasoning, fickle, brutal mob, which is described with scornful truthfulness.

SIR PATRICK: THE PUDDOCK: L. B. Walford. $1.50.

A volume of pretty comedy, in the course of which an ugly but excellent baronet becomes the captive of a pretty young woman of the kind able to rule the world by force of issuing orders and making demands which must be honored, under penalty of giving pain or offense. A sensible, clever, rich man and his more clever wife; a wondrously conceited ugly girl, destined by the wife to subdue Sir Patrick, and a scheming dowager, are the minor characters of this new version of "Beauty and the Beast."

SWORD AND CRUCIFIX: E. S. Van Zile. $1.50.

Romance disguised as history composes this book, in which the characters are supposed to be the comrades of De la Salle. The hero, fleeing from the French court because he has slain a certain Spaniard for love of a Spanish girl, comes to America, where he finds her become the object of worship to a savage tribe; his adventures in rescuing her make the story. All the characters, the unconverted Indians excepted, are supposed to be Catholic, but the author treats their religious belief as if it were a high explosive and needed to be handled with care. A little more literary skill would have made a very good story, but the actual narrative is more than a little stiff.

TALIESIN: Richard Hovey. $1.00.

This, the fourth of the poetical dramas in which Mr. Hovey is relating the story of Launcelot and Guenevere, is called Masque, and tells the story of Percival's search for the Holy Grail, and also the loves of Taliesin and Nimue, the Lady of the Lake. It is allegorical, and its moral teaching is not Christian, but it is to be followed by other poems and it is not fair to predict what may be the lesson of the complete work. Some of the songs are very musical, and the whole work is thoughtful.

TERENCE: B. M. Croker. $1.25.

The hero, who is The Desmond, becomes a coachman, partly from poverty, partly from pride, and wins the heart of a brave lady, who risks both life and reputation to save her silly sister from the consequences of a piece of mad folly. The tale is entirely incredible and very amusing.

THOMAS PAINE: Ellery Sedgwick. $0.75.

The author's design of writing an impartial life of Paine is facilitated by his slight sensitiveness to Paine's attacks upon religion, and his gratitude for Paine's undoubted services to the United States during the Revolutionary War prevents him from perceiving the prosaic truth that the man, wheresoever he might be, was in opposition to authority, whether it were just or unjust. In summarizing Paine's character he calls him a religious man.

TO HAVE AND TO HOLD: Mary Johnston. $1.50.

The Virginia of Opechancanough is the scene; the hero is Rolfe's friend; the heroine a court beauty fleeing from the pursuit of a fictitious personage, a favorite of King James. He follows her to the colony, and uses innumerable devices to take her from the hero, whom she has married from necessity but has learned to love. The author shows amazing ingenuity in

fitting actual history and pure invention together, and by this faculty and by a style of extraordinary merit, transforms the rough Colonial life into a romantic pageant. The book is better than any one of the three brilliantly successful American historical novels published during the last eighteen months.

UNDOING OF JOHN BREWSTER: Lady Mabel Howard. $1.50.

In the last scene, the heroine, having caused her lover to become insane by breaking her betrothal vows in order to enter a convent, is consoling herself by remembering that his soul is saved, inasmuch as he, a member of a family fanatically Protestant, became a Catholic in order to be able to marry her. Her vocation for religion antedates her betrothal, and is donned and doffed too easily to make her anything but unpleasing, and the views of the lover's family are stated at such length that the impression left by the book is unfavorable to Catholicity, although the author seems to mean to be impartial. One of the clergymen is especially disagreeable, giving counsel and permitting behavior neither pious nor honorable.

WARD OF THE KING: Katharine S. Macquoid. $1.25.

The ward is married, while yet very young, to a nobleman her senior by many years, and left in her mother's castle to wait her husband's return from the wars. He comes back mortally wounded and his vicious young kinsman endeavors to marry her or to compass her death, with pleasing indifference as to which end he may attain. She is aided in escaping him by a man for whom she had a girlish affection, but she has enough adventures to make an entertaining story into which the Constable de Bourbon is brought for no particular reason, but with a good effect.

WORLD'S MERCY: "Maxwell Grey." $1.00.

Five short stories, very well told and treating very unlike themes. The first tells of a woman whose drunken husband turned her and her sick child into the street one winter's night, causing the child's death, and leaving her no choice between death and wickedness. The shock of discovering that he has killed the child and, hearing a false rumor that his wife has committed suicide, reforms the husband and years after, respected and prosperous, he encounters his wife a hopeless outcast and perceives what the world's mercy is, and sees the difference between it and God's mercy. The story is marred by a scene which one would rather believe that no woman would write, and which most women would prefer not to read. The other stories are better but less powerful.

Books Received.

VESPERS AND COMPLINE. A. Sogarth's Sacred Verses. By the Rev. Matthew Russell, S.J. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 156. Price, $1.00.

LEAVES FROM ST. AUGUSTINE. By Mary H. Allies. Edited by T. W. Allies, K.C.S.G. Second edition, revised and corrected. London: R. & T. Washbourne; New York: Benziger Brothers. 1899. Pp. xiii—483. Price, $1.35.

A DAUGHTER OF FRANCE. 1464–1505. Being Records of Blessed Jane, Foundress of the Order of the Annunciation. Curtailed from the French of Countess de Flavigny by Lady Martin. *The Same.* 1900. Pp. 145. Price, 60 cents.

THE NATIVITY OF OUR LORD JESUS CHRIST. From the Meditations of Anne Catherine Emmerich. Translated from the French by George Richardson. *The Same.* 1899. Pp. 106. Price, 70 cents.

THE DIVINE CONSOLER. Little Visits to the Most Holy Sacrament. By J. M. Angéli, of the Lazarist Fathers. Translated from the French by Geneviève Irons. *The Same.* 1900. Pp. xiv—139. Price, 70 cents.